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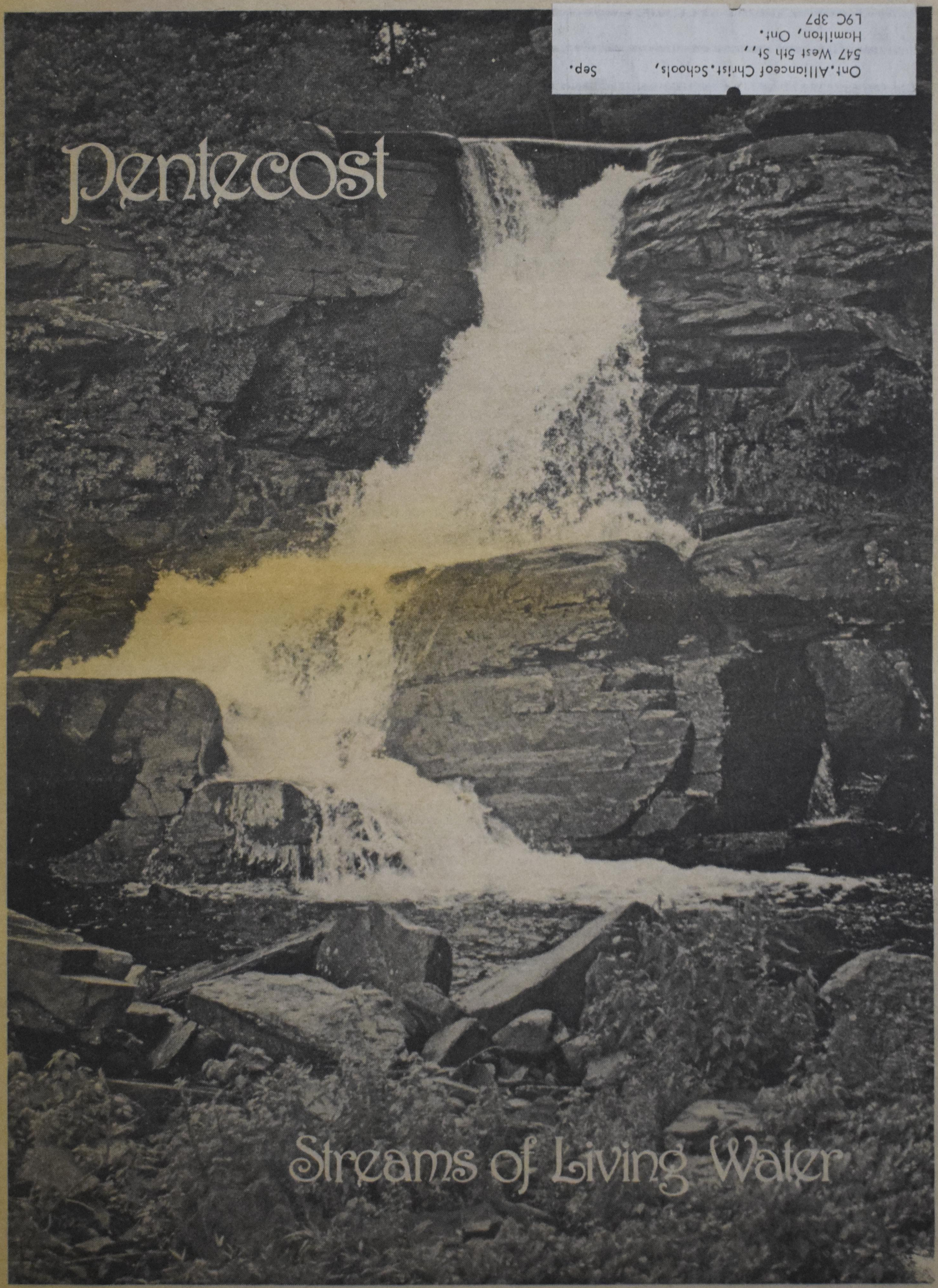
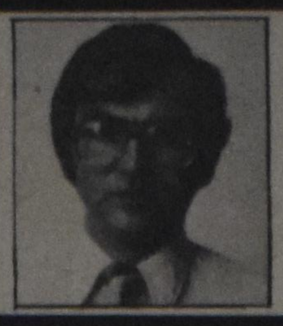


Viewpoint

The Heidelberg Catechism and the Holy Spirit



Henry Jonker

Editorial

It is often said in our Reformed circles that we do not have much of a theology of the Holy Spirit. For some this is tremendously uncomfortable in view of the rise in popularity of the so-called "charismatic movement". Some may, possibly, even be wondering why Reformed people even bother observing Pentecost Sunday — after all, look at the Heidelberg Catechism (HC) — only one question and answer (q/a) on the Holy Spirit (q/a 53). That says something about the Reformed churches!

But, what precisely does it say? Those with more charismatic leanings will answer that this shows how absolutely insensitive the writers of the HC were to the working of the Holy Spirit. But, I beg to differ with such an observation.

If anything, the fact that only one question and answer is devoted to the work of the Holy Spirit shows how sensitive the writers of the HC were to the work of the Holy Spirit. So sensitive that, instead of trying to define the work of the Holy Spirit in one, two or even five Lord's Days, the writers refer to the Spirit's work throughout the document.

In preparation for writing this editorial I have gone over all the q/a's of the HC. If I have counted correctly the Holy Spirit is mentioned at least 27 times. That should start us thinking! Let's look at the Heidelberg Catechism's confession of the Holy Spirit.

It is difficult to know where to start but let's begin with the Holy Spirit's work in the life of Christ. The Holy Spirit was at work at the very time when Jesus was conceived. Q/a 35 tells us that the Son of God "took to Himself, through the working of the Holy Spirit, a truly human nature..." Q/a 31 tells us that the Lord Jesus Christ was anointed with the Holy Spirit (at His baptism) to be our chief prophet and teacher, our only high priest and our eternal king! The Holy Spirit, then, played a vital role in the person and work of our Lord Jesus Christ.

However, the bulk of the references to the Holy Spirit refer to His work in our Christian lives. Let's take a look at what the Holy Spirit does in our lives. Q/a 65 says that the Holy Spirit produces faith in our hearts by the preaching of the gospel and, further, that the Spirit confirms that faith through the Christian's use of the sacraments. This leads us to ask the question: What is (true) faith?

Again we turn to the HC: True faith is "Not only a knowledge and conviction that the Word of God is true but also a deep-rooted assurance worked in me by *the Holy Spirit* ... that my sins have been forgiven me" (q/a 21). Yes, the knowledge, conviction and deep-rooted assurance are all the Holy Spirit's work — the Spirit working in harmony with the gospel and through the sacraments.

Listen to q/a 67: The Holy Spirit teaches us "through the gospel and assures us through the sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross."

Let's turn our attention to the sacraments. We'll first look at baptism. We soon discover the importance of the Spirit's work in connection with baptism — listen: "Christ instituted this outward washing and with it He gave the promise that, as surely as water washes away the dirt from the body, so certainly His blood *and Spirit* wash away ... all my sins" (q/a 69).

Turning to the HC's thoughts on the Lord's Supper, we discover a similar emphasis on the Spirit. Q/a 79 says "that we, through the Holy Spirit's work, share in His true body and blood as surely as our mouths receive these holy signs in His remembrance." That sharing in Christ's body and blood affects the church. Not only are believers grafted into Christ in this manner (q/a 80) but through "the Holy Spirit they are united more and more to Christ's blessed body (q/a 76).

The question now becomes, however, how does the Holy Spirit affect me, personally. Does the Spirit only work that deep-rooted conviction of faith and assurance in my heart or is there more? Well, actually, there is quite a bit more!

Through the Holy Spirit, Christ "pours out His gifts upon us His members" (q/a 51). Gifts which vary but which, nevertheless, have the focus of helping us to fulfill our calling as Christians.

We are so easily dragged down by our human weaknesses and human interests but we should not lose sight of the fact that "Christ by His Spirit is also renewing us to be like Himself so that in our living we may show that we are thankful to God" (q/a 86). In His divinity, majesty, grace and Spirit, Christ is not "absent from us for a moment" (q/a 47). Through the Spirit and Word, the Son of God "gathers, protects and preserves for Himself a community chosen for eternal life and united in true faith" (q/a 54).

Those who have received that true faith make the goal of their lives "not earthly things but the things above where Christ is." How? "By the Spirit's power!" (q/a 49). To use the words of Lord's Day 1, "Christ by His Holy Spirit assures me of eternal life and (by His Holy Spirit) makes me wholeheartedly willing and ready to live for him."

No, dear readers, the HC is not Holy Spirit-poor as some would have us believe. The HC is the richer for the fact that its writers did not try to box the work of the Holy Spirit into a number of Lord's Days. The way the name of the Holy Spirit repeatedly shows up in the HC shows the deep sensitivity of the writers and of the church as to how all-encompassing the work of the Holy Spirit really is in the life of the church.

As we celebrate Pentecost 1982, we do well to remember this — the confessions of the Reformed churches (especially the HC) are not Spirit-poor but Spirit-rich! Maybe we've just never fully realized how rich the HC really is even in its specific confession of the Holy Spirit. The Spirit's work is all-pervasive — it touches every part of our Christian lives and so, we do well to pray especially for God's grace and Holy Spirit in our lives because "God gives His grace and Holy Spirit only to those who pray continually and groan inwardly asking God for these gifts and thanking Him for them" (q/a 116). Yes, let's pray specifically for these gifts so that we will always be "wholeheartedly willing and ready ... to live for Him!"

Rev. Henry Jonker is minister of Trinity Christian Reformed Church, St. Catharines, Ontario

The less liberated, the less complicated

by Wilma Jonkheer

When, more than thirty years ago, my father wore my mother's white apron while ceremoniously cutting the roast for our Sunday dinner, my mother had never heard of women's liberation. There was no time to discuss such issues. Their home was a little kingdom on its own, and together they held the fort so their children could be reared in safety.

Today we are fortunate to live in a highly developed scientific age where one discovery after another is made to make life a little more comfortable and pleasant. But this type of progress also has a few side effects; spurred on by his success man will even consider remaking some of the already existing wonders of creation such as trying to turn the human family into a mere group home and confusing the roles of male and female.

In his Letters to Karen, Dr. Charlie W. Shedd states, "I am overjoyed God made me a man and not a woman." Likewise I am just as pleased God made me a woman and not a man. I think God meant it to be that way. Each one beautifully and uniquely created, wonderfully ready-made for the other, walking the earth together, yet never fully able to fill the other's shoes, because God meant us to complement, not duplicate each other.

Whenever I am stranded somewhere with a car that won't turn over, I am always grateful for some male assistance instead of having to hear, "Do it yourself, lady!" Or, while driving along the highway some other time, I am not expected to change some other man's flat tire.

I am thankful for the great challenge we have been given as wives and mothers to help create and care for the most wondrous and oldest institution in the world, giving of ourselves the very best in time, talent, and love. A warm family life is one of God's most beautiful gifts to man, and one of his surest ways of caring for us, securing the husband, wife, and children of protection, stability, tenderness, and care.

I am also grateful for the many opportunities presented to us today to fulfill oneself outside the home. Yet when husband and children come home to an empty house too frequently, except in the case where a wife and mother has no other choice but to go to work, we may be fulfilling ourselves at the expense of the family.

As the male lion roams our woodlands and plains with royal dignity he is, no doubt, accepted as the king of the animal world, whereas in the world of people the male headship is often being questioned. Only because the Lion of Judah, the Head of the Church could accept God the Father as the Head of the Trinity was He able to say, "Not My Will, but Thine be done," and only as such restored our relationship with God and each other.

One of the highlights in our church life which I have cherished since childhood is communion Sunday. As the elders quietly gather around the communion table, time as it were rolls back and I see in the elders of today (receding hairlines do help) the apostles of long ago. With all respect to our sister-elders in other denominations, I hope we will never lose that beautiful replica of that very first Lord's Supper.

May God, Who designed man with infinite delight in a wonderful two fold way, use each one of us in his own uniqueness for His glory and our own and each other's well-being until "many households meet at last in one eternal Home."

Mrs. Jonkheer is a mother living in Whitby, Ont.

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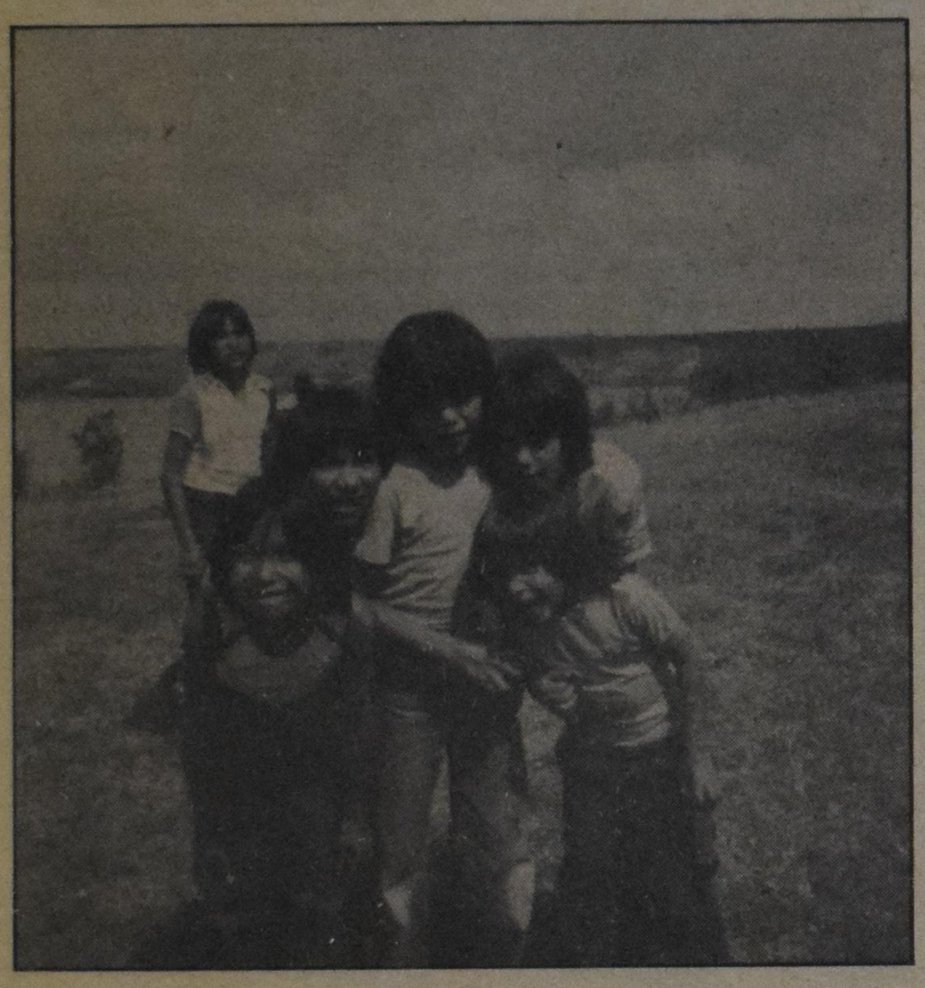
Indian ministry bears fruits within Canada



Arie Van Eek
Outreach

"It only takes a spark to get a fire going; and soon all those around can warm up to its glowing. That's how it is with God's love..."

At its annual meeting, the National Committee for Ministry among Indian and Metis in Canada received enthusiastic reports that the Holy Spirit works through people as Christ's care is expressed in the native communities in Winnipeg and Regina. In a quiet fellowship supper some twelve Indian people of the Regina community shared this happy news with us. Indian Family Centre's coordinator, Barbara Daniels explained how that happens daily at the Centre in Winnpeg. Each responded to Rev. Harry Kuperus' question: "What does the Church mean to me?" We hear how their faith was strengthened, how young people had fun with ball and Bible, how the Pastor and fellow Christians helped some cope in grief, with broken home and alcohol addiction. We felt their pain.

We also laughed a lot — especially when one expressed her wonder that we all had strange names. Quietly, another conveyed appreciation that we seem sincere in listening to Indian Christians and in our encouragement that they share responsibility for the ministry.

And Indian people do! For example, in Winnipeg, John Henry Harper, pastoral assistant, visits the sick, coordinates the ministry of other native members in home and hospital, and translates Rev. De Bruyn's searching and sowing messages. Barbara's knowing counsel helps visitors to the Centre adapt to the bewildering complexity of life in the city. Some come to talk. Othes come to hear. Together they work and worship. New faces, old faces — from the reserve, or from the city: lingering tribal feelings are broken down and new friendships cemented.

The Employment Skills Training Program is now in full swing. In a month the first group of 4 trainees will enter upon full employment and extended after-care. Their families also receive counsel. Is self-reliant wholesome family life possible for native people in that city? By God's Grace, yes. Jesus Christ, in whose name so many conflicting things have been done and said in the past, takes on the human form of caring hands and loving hearts — Indian hands, Indian hearts.

Because the Regina congregation ministers to so many persons in the grip of alcohol, the Deacons' Conference of Southern Alberta has been asked to support an alcohol victim and family counselling program. The program will be in harmony with the basic principles and goals of Indian Ministry.

The Ministry of the Gospel has also sparked the desire for receiving the signs and seals of God's Grace for themselves and their children. That demands instruction in the faith, council, and supervision — new tasks for pastors and assistants.

Another glowing spark has jumped like prairie fire to Thunder Bay. There the Evangelism Committee of the two Christian Reformed churches has determined the need for a native ministry. Alas, the Council of Christian Reformed Churches in Canada has had to postpone its response to Thunder Bay's request until the story of Indian ministries is told better and more widely.

In preparation for telling the story of the spark and glow of the two ministries to all the congregations, a set of sight-sound programs and other materials are now being developed for winter showing.

Support was short of budget last year. The shortage led to delay in hiring more Indian help. The broadened ministry now needs from each Christian Reformed family in Canada during 1982, a gift of $12.50. With some public funding, that gift supports the work of some ten people busy in ministries among Indian people in Winnipeg and Regina. The National Committee is convinced that the blessings received and shared give ample warmth to spark a third Indian Ministry in 1984. The Indian congregations experience the warmth. Local churches have caught the spark. And what about you?

Mr. Van Eek is executive secretary of the Council of Christian Reformed Churches in Canada

CAMP KE-MON-OYA

What is Christian Camping?

Camping is having fun in the out-of-doors.
Camping is learning to appreciate plant and animal life, as we find it in the great out-doors.
Camping is learning about our responsibilities in God's creation.
Camping is enjoyment in acquiring skills such as swimming, canoeing, sailing, sports, arts & crafts, etc.
Camping is a time of sharing, caring, relating to others in a meaningful way, making new friends.
Camping is a time of relaxation, just listening to the sounds of nature.
Camping is an experience of growing up and maturing physically, mentally, socially and spiritually.
Camping is campfires, sing-songs, an expression of joy.

Camping at KE-MON-OYA is just that! Staff and campers are united in giving thanks and praise to God the Father, Who has made all this possible.
Would you as parents, like your children to have a real good time this summer?
Do you feel that your child should learn to stand on its own two feet?
Is your child in need of learning to accept responsibilities willingly?
Would you like your son or daughter to take an active part in new learning experiences?
Has he or she accepted Jesus as Saviour and Lord?

Consider a 12-day camp experience for your child.

Request for Camper's Application form(s)

Place: Camp KE-MON-OYA, Apsley, ON, on the shores of Lake Chandos, Camp for boys and girls, ages 8-15.
Dates: July 5-17, July 19-31, Aug. 2-14, Aug. 16-28.
Camp Fee: $220.00 for each session.
Transportation: Camp bus leaving from Toronto.
Further camp details follow upon receipt of application form.

Date .....

Please Mr· .....
Mail to: Mrs: .....
Address: .....
..... Tel. No. .....
..... Application Form(s) for my son(s), ages .....
daughter(s) ages .....
Require further information regarding the following: .....
.....

Please mail your request to
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c/o Bill or Sharon Lenters

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Church Page

Sierra Leone work expands

Team 2 in Siera Leone is getting started and we are both excited and awed. It is exciting to begin our work and make our new home in Gbundapi (boon-da-pi). It is exciting to meet the people and begin to get a glimpse of the culture. It is exciting to utter a few words in a foreign language and be understood!

Let me introduce you to Gbundapi. Gbundapi is in the South of Sierra Leone where the road ends and the river begins. It is a relatively small town except on Tuesday and Wednesday when it hosts a market for the district. At Tuesday noon, lorries burdened with impossible loads and river launches full to bursting begin to arrive. While on other days it is not uncommon to hear only dogs, frogs, and crickets, on Tuesday night the sound of disco music fills the air. The village has swollen to three times its normal size and there is a festive atmosphere. Wednesday morning is prime time for buying and selling. By afternoon when the last lorries leave, piled ridiculously high, Gbundapi returns to its quiet peaceful self.

There is a curious mixture of religious beliefs in Gbundapi, not uncommon in Sierra Leone. A few Christians gather on Sunday morning, while a high percentage of the people are Moslem and the mosque daily calls the Moslems to prayer. However, spirit-religion (animism) still prevails for both. A dancer was brought into town a few weeks ago to chase away the evil spirits in the village. He claimed that a certain pregnant woman was evil and she would die in three days. She didn't die but the fear of the spirit world lives on.

Although the Krim area actually begins south of Gbundapi, down the Waanje River and nearer to the ocean, we will be working here as well. Our very presence involves us in the lives of people who have needs. The needs in Gbundapi are as evident as in the rest of Sierra Leone, despite the presence of some wealthy and well educated individuals. There is poverty, malnutrition, disease and unsatisfactory sanitary facilities, especially on market days. Such needs are especially true and even more critical in the villages down river.

Being alone in Gbundapi has been lonely at times but has helped us make friends in the village. We have been warmly received and feel very welcome. We look forward to future staff arrival and pray for their safety as they travel.

Dirk and Jane Booy,
Sierre Leone,
Zion Chr. Ref. Church,
Oshawa, ON

M2/W2 is appreciated

Chuck, an ex-inmate, wrote his sponsor and said, "I am sure that I said it before, but it bears repeating: M2 did more to keep me on an even keel than anything else during my stay in Matsqui (By M2 I mean *your* visits and support). It always struck me as nothing less than incredible how the system would constantly be putting me down ... and how the M2 program tried so hard to give encouragement and hope. You'll never know how grateful I am for M2. Someday, if I ever gain exoneration and can re-establish my credibility as a scholar, I would like to describe in detail how the program helped me from day to day to withstand the negative impact of the institution."

Inmates need Christian sponsors and they do appreciate them.

Richmond (BC)
Chr. Ref. Church

Be of a compassionate mind

It is important to consider how we talk about one another. We need to talk in a spirit of love and humility; ready to praise, slow to condemn; willing to forgive and quick to defend others — especially when the others are brothers and sisters in the Lord (Read Ephesian 4:31,32).

Especially when certain things have gone wrong with a person: a family break-up, an unwanted pregnancy, trouble at work or whatever, we should be very careful not to talk badly but lovingly about such a person. It is especially at times when the world so easily condemns that Christians should show compassion. No, never to approve the wrong, but to leave room for repentance and forgiveness, and with forgiveness a new acceptance.

When public figures are accused, even when that makes headlines in the newspaper, then we are not free to repeat those accusations mindlessly. Let us not pretend to be able to be judge and jury. Matthew 7:1 says: "Judge not, that you be not judged".

It is only when a person is found guilty or has confessed guilt that we can, with firm love, urge confession and offer forgiveness, and then always as those who need to be forgiven much themselves.

Rev. E. Gritter,
Bethel Chr. Ref. Church,
Lacombe, AB

Teen group in the making

The suggestion was made to start a teen group in our church. What form or shape this may take has not yet been decided but some parents have indicated an interest. Any parents of Grade 8 and 9 students who would like their son or daughter to participate and is willing to contribute time and effort to this endeavour, is asked to contact Mrs. Joanne Tulp or Mrs. Carol Hoekstra

First Chr. Ref. Church,
Orillia, ON

Pastoral Pondering

Authority of scriptures is beyond question

What is biblical Christianity and which is true spirituality? We cannot answer these questions unless we wholeheartedly confess that the Bible is the Word of God. There was a time that the confession needed no further explanation. In the Christian circles in which I grew up in the Netherlands, there was a deep-rooted conviction that the Bible was the sacred scripture, our only rule for faith and life. In our youth people's society meetings we did not argue about the Word but we believingly accepted that it was "most perfect and complete in all respects" (Confession of Faith, Artc. 3-6).

Today we are frequently told that we must rethink our basic positions, that we cannot follow the diction, "The Bible says." I think, for example, of the report that was published by the Dutch Reformed Churches on the nature of biblical authority, entitled: "God with Us." I have studied this report and I'm displeased and upset about it.

One of my greatest difficulties with the report is the emphasis that is placed upon the thesis that God's Word comes from God and men. The report calls this "relational truth." It is a concept that it is employed in the thinking and writings of modern theology and philosophy by which the opinion is expressed that God cannot ultimately be thought of apart from man and vice-versa.

This same heretical view was popularized some years ago by John A.T. Robinson, a bishop in the Anglican church, in his book, *Honest to God* which sold by the millions. Why its amazing popularity? Robinson wanted to introduce a Christianity that could be understood and accepted by the natural man, something which the Bible says, is an impossibility, for "the natural man does not receive the things of the Spirit of God because they are foolishness to him" (I Cor. 2:14).

Robinson argued that the Christianity as professed by the church throughout the centuries, has proclaimed a God who had no connection with our day-to-day concerns. So the bishop wanted to put God back into the middle of life, by offering us a new concept of the Bible, of Christ, of grace and revelation.

The report to which I have referred wants to go into the direction proposed by Robinson. The twentieth century, it tells us, makes it difficult, if not impossible, for us to accept the formulations of our Confessions and our leaders (Bavinck, Warfield and others), that the scriptures are the inspired Word of God. We must think of truth, the report insists, in terms of relational truth; that is to say, we must use the findings of science and the human intellect to make truth intelligent to us. Or, to put it differently: God's truth has to pass through the prism of our imperfect, sinful minds in order to make it acceptable. That is what I understand as the meaning of this statement: "The truth of God cannot exist without the input of man."

I realize that we can easily quote words out of context, but on reading and re-reading, for instance, page 12 I cannot help but conclude that the report wants to subject the Word of God to the norms of human thinking and science. This, in my view, is the way of darkness and self-exaltation. Here we approach the heart of the matter. Is revelation to be defined and explained by God or by man? Is God really self-sufficient or is He dependent on the input of man? What sort of people wrote the Bible? Were the authors merely humanly conditioned by the customs, values, and ideas of their times or were they instruments of divine inspiration? Were they limited as all mortals are limited? Did they see everything through a glass darkly? Were they frail human beings inspired by their own sinful thoughts?

With all the conviction that is in my heart — and that is an act of God's Holy Spirit (cf. I Cor. 2:4; I Thess. 1:5) — I want to stress, that we can never rethink our basic positions, that God's Word is truth for now and all eternity, that it alone is self-sufficient and is as such our only rule for faith and life to which all things, science, technology, and all human reasoning, is subjected. Unless we unconditionally believe this truth we are in the dark night of the soul.

Excitement and renewal in the church are not caused by theologians and philosophers who advocate that God's revelation is an ongoing process and that the God who spoke in times of old is different from the Lord who rules the world here and now. I know our fathers did not speak the last word and think the last thought, but they yielded to the authority of the scriptures, realizing that they needed continual reformation and sanctification.

What, then, is "the Good News" for our times? It is knowing and doing the truth. The late Professor S. Greydanus, a great biblical scholar, a dynamic preacher and a wonderful servant of God, uttered these words on his death-bed — pointing to the open Bible before him: "Without that Word I am nothing, I have nothing, I know nothing. I have always felt that if the scriptures were not the Word of God I would be lost and my work would not amount to anything either." Herein lies the fountain of biblical Christianity and true spirituality!

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Church News

Christian Reformed

Called

— to Bradford (Springdale), Ont., Rev. Ronald Fisher of Chatham (Calvary), Ont.

Declined

— to Medicine Hat, Alta., Rev. Bill Geerts of Agassiz, B.C.

Times of worship

Exeter, Ont. — The second service of the Exeter church will be held at 7:30 p.m. from May 2 to September 26.

Drayton, Ont. — Worship services will be held at 10 a.m. and 7:30 p.m. during June, July and August. The Dutch service will be held in the Drayton Reformed Church at 7:30 p.m. during those months.

Inform summer travellers within the Reformed/ Presbyterian community of your church location, the time of your summer services and other midweek meetings (Bible studies), by placing an announcement in the **Summer Church Directory** column which will appear in C.C. monthly, in the first issue of the month, till October 4th.

For further information about this column contact the C.C. office in your area.

99 Niagara St., St. Catharines, ON L2R 4L3 (416) 682-8311

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Church

"The Christ is now here" is claim of full page ad

by Gerrit Verstraete

That's the bold headline in a full-page newspaper ad in the Sunday, April 25, 1982 edition of the New York Times. A footnote in the ad reads "This statement is appearing simultaneously in major cities of the world."

The profound headline is prefaced by the claim: "The world has had enough of hunger, injustice, war. In answer to our call for help, as World Teacher for all humanity, The Christ is Now Here."

This New York Times ad, at current advertising rates, cost $25,000 in addition to any other newspapers selected if the footnote is correct.

I came across this ad in my recent visit with the people of CBN (Christian Broadcasting Network) in Virginia Beach, Virginia. It was Ben Kinchlow, co-host of the Network's popular "The 700 Club" daily talk-variety show, who brought this ad to my attention.

The ad is well written and goes on to answer four specific questions. 1. How will we recognize Him? 2. Who is the Christ? 3. What is He saying? 4. When will we see Him?

The ad is provocative and false, despite its grand entrance and over-all, smooth, easy-to-swallow appeal. However, in direct contrast to our Christian faith, the ad does NOT,

— Recognize Christ as the Son of God. Instead it calls him "an educator in the broadest sense of the word".

— Claim Christ is the Son of the living God. Instead it equates Him with the various gods of other religions making Christ all in one.

— Recognize the Bible as the Word of God. Instead it quotes passages that are from unknown writings.

— Recognize the Bible's reference to the return of Christ. Instead it claims the author will acknowledge his identity on world wide television and radio within two months.

I felt moved to write about this ad because the ad is serious and indeed is a genuine, honey-coated trap of the AntiChrist. We must be prepared to combat these ads with sound scriptural knowledge. And, as the scriptures say, this is a sign of the times.

As we Christians await His second coming, the warning of Mark 13:21-22 is precise and clear: "And then if anyone says to you 'Look, here is the Christ' or 'Look, there He is' do not believe it. False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect."

Christ's return will not be restricted to man's facilities of television, radio and print. He will return as He came as made clear in Acts 1:9-11: "And when He had said this, as they were looking on He was lifted up, and a cloud took Him out of their sight."

And as the disciples stood gazing into heaven, two men in white robes told them: "This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven." 1 Thessalonians 4:16-18, and 2 Thessalonians 2: 1-12 bear further witness to this.

The ad is not the first and will not be the last. Modern communications media and techniques can be deliberately misused and can serve Satan very well in his quest to uproot the people of God. Modern communications media can be and should be used to serve God and support our mission to bring the message of Christ to the entire world.

Gerrit Verstraete is president of the Christian Communications Centre in Mississauga, Ontario.

THE NEW YORK TIMES, SUNDAY, APRIL 25, 1982

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His presence in the world guarantees there will be no third World War.

WHAT IS HE SAYING?

"My task will be to show you how to live together peacefully as brothers. This is simpler than you imagine. My friends, for it requires only the acceptance of sharing."

"How can you be content with the modes within which you now live: when millions starve and die in squalor; when the rich parade their wealth before the poor; when each man is his neighbor's enemy; when no man trusts his brother?"

"Allow me to show you the way forward into a simpler life where no man lacks; where no two days are alike; where the Joy of Brotherhood manifests through all men."

"Take your brother's need as the measure for your action and solve the problems of the world."

WHEN WILL WE SEE HIM?

He has not as yet declared His true status, and His location is known to only a very few disciples. One of these has announced that soon the Christ will acknowledge His identity and **within the next two months** will speak to humanity through a worldwide television and radio broadcast. His message will be heard inwardly, telepathically, by all people in their own language.

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Presbyterian Church membership on decline

Membership in The Presbyterian Church in Canada (PCC) dropped by 1,096 in 1981, upholding the dubious tradition of losing members every year for the past several years.

Dr. James Sauer, co-ordinator of the Church Growth Committee of the PCC, also reports that 3,194 households left the denomination.

In an interview with the denomination's official publication, Presbyterian Record, Dr. Sauer said that he was deeply concerned about the loss of membership which seems to be concentrated in the Southern Ontario urban areas.

"Even five years ago the losses were pretty evenly distributed across the church. Now they are starting to concentrate in Southern Ontario." He cites the urban corridor from Toronto to Windsor as being especially hard hit.

Dr. Sauer also refers to the age distribution within the denomination as being an "inverted pyramid" with a large number of older members and relatively few young members. "Maybe we'll continue to show a loss over-all until we are better represented in the younger age groups", he told the Record.

Dr. Sauer is head of a committee which received an ambitious mandate from the General Assembly in 1980 to "double its membership during the 1980s". For a congregation to grow you have to have a congregation which is committed to growth, Dr. Sauer said.

Mother

Woman of eight children.
How hard you must have worked
bringing them up in the fear
and wisdom of the Lord.

How many tears have slipped unnoticed
as you've watched your children grow;
tears of joy and of gladness,
of anger and of sadness?

Your children weren't always good;
fighting with their brothers,
arguing and complaining,
always finding fault.

How it must have hurt
to have to punish them.
But oh, the joy when
finally children learned
it was their own fault
for punishment.

There were good times too,
when together all could grow
in love and unity;
what gladness there was then.

What a wonderful mother
you are;
I thank God for allowing me
to be your child.

Margaret Duursma, 17,
Telkwa, BC

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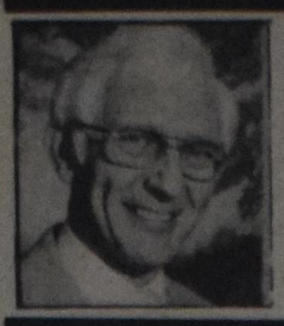

William R. Rang

Skylights

Preposterously unrewarding

Parents and teachers know that much of their teaching is done by example. Children study, their educators hoping to see that they practise what they preach. One of our teaching models is our work ethic. People of Reformed persuasion like to refer to their industry as the Calvinist Work Ethic.

Our fathers learned how to work hard and they did it because of their desire to give their best and their all to their God. The blessings they received in return were not looked upon as accomplishments, but as grace. Yes, they worked hard in order that they might have something to give to the church and to support the Christian school. The Calvinist work ethic was based upon devotion to God, on the understanding of His mandate to man.

It seems that we are now witnessing a change. The work ethic is still there but the devotion is often missing. Hence church and school begin to suffer.

The incomparable Malcolm Muggeridge wrote of it in his book *The End of Christendom*. "God has mercifully made the fantasies — the pursuit of power, of sensual satisfaction, of money, of learning, of celebrity, of happiness — so preposterously unrewarding that we are forced to turn to Him for help and mercy." Yes, the work ethic without devotion is indeed preposterously unrewarding.

Rest assured that children recognize this when they see their parents slave for what Muggeridge calls their "fantasies". They sense that it is unrewarding and may well decide that it is not for them. It turns them off. And when that happens, chances are that they go into the other extreme. Eat, drink, and be merry. Then their parents speak sadly of their problem children. "We have always worked so hard for them. We have always given the right example."

Have we really?

What about that verse of I Corinthians 10, "Whatever you do, do all to the glory of God"?

Are you a workaholic or a child of God who works hard?

The handicapped worship in special service

by Nel Molenaar

Late in January, 1982, a meeting was called to discuss the possibilities of organizing occasional special services for the mentally handicapped in the Fraser Valley of British Columbia. It was good to see that so many pastors attended that meeting, many of whom honestly gave their views about such services. Some felt it was a good idea, some preferred "integrated" church services. Others felt uneasy about their capabilities, and still others quickly offered their help.

A steering committee was formed and plans discussed at length. Some of the congregations have special Sunday school classes for the handicapped, but many teenagers and young adults attend regular worship services. It was felt that this group would benefit greatly from special services, followed up by catechism classes at their level, so that eventually some may become full members of the church.

The Langley Christian Reformed Church was chosen for a first service since it is centrally located in the Fraser Valley. Hopefully other congregations will host similar services in other areas in the near future.

An order of worship was put together, many people were asked for their help in various jobs, and invitations were sent out to many churches throughout the Fraser Valley. It was hoped that many would attend, not only the handicapped but also their relatives and friends.

We, too, attended this special event on May 2 not only with our seven-year-old son, Jeff, but with the entire family. In planning this service, (printing song sheets, buying coffee, etc.) we had wondered how many people to expect. How grateful we were to see the church filled to near capacity, far beyond our highest hopes.

Several group homes were there to take an active part in the worship service. Bethesda Home had one resident who read the Scripture, Psalm 23, and several others took up the offering for World Vision, a cause to which all can offer their gifts and help, no matter what the extent of their own handicaps. Aldor Lodge residents helped with the sing-song, and Linden Lodge came with their well-known choir and a soloist "Jim" who sang the Lord's Prayer beautifully.

The preacher for this first service was Rev. Anthony Schweitzer, from the Chilliwack CRC. He has a real gift for speaking to children, and he is also himself the father of a handicapped child. In simple language, he first brought the greeting from the Lord, explaining this to be much like a far away friend sending a greeting along with somebody, who happens to come into the area. He extended God's greeting to the friends in this church present today.

The sermon was based on the Psalm 23, and clearly explained with the help of visual aids, and many questions to the audience. At one point we were shown a flock of sheep, without the shepherd, so Pastor Tony asked what was wrong with the picture. One eager listener had the immediate reply that it was on crooked. This was obviously a correct answer, but certainly not the expected one, so the entire audience burst out laughing.

We all heard again the words of the well-known and well loved psalm. "The Lord is my shepherd, I shall not want." Even though we may wish for a healthy body, better eyesight or a brighter mind, still we have the Shepherd and that is all we will need.

As I listened and looked around me, the thought went through my mind that very few pastors can boast of a captive audience as could Pastor Tony this afternoon. The handicapped people have a neat way of showing their enthusiasm, by clapping at every appropriate or not so appropriate time, like right after the sermon. It was also very heart-warming to hear of their uncomplicated faith and their knowledge of the Bible.

After yet another sing-song, local Pastor Martin brought the 'good-bye' or blessing from the Lord.

A coffee hour followed which was truly an hour of fellowship, getting acquainted or re-acquainted with old friends and new friends. One remark was heard over and over again. "Beautiful service, eh? We must have more of these." How thankful we are for this ministry to the mentally handicapped in which also our little son could in his own way, take an active part.

Mrs. Molenaar is a mother of a handicapped child living in Langley, BC

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Should a man visit a widow?

Jean Dykstra

Windows

Someone asked me, "What is your most difficult time or day of the week?" My immediate answer was "Sundays", because the children either bring or visit friends and I am alone, and I must make certain that we leave for church on time, a thirty five kilometer drive.

In the winter it's often impossible to attend church due to weather conditions. In summer we also need extra time since, in these summer resorts, traffic is bumper to bumper. I'm also the last one to leave the house, since I check to see that all is O.K.

But all days can be difficult, depending on so many things. I'd say the evenings are difficult. There is no one to share your daily happenings with and, most of all, no one at your level of maturity.

I recall the night Bob was hospitalized. When he felt better during the course of the evening, he said, "Did you hear how Joe Clark's government was toppled?" He felt Joe Clark didn't get a chance to prove himself, and normally we'd discuss major news events like that.

I found myself watching the news, thinking: "If Bob heard this, he'd say ..." I lost interest in watching it by myself. But here, too, I had to stay informed if I was to be the head of this family. And I discovered that I'm still interested in the world events, and in local politics, too. But it is painful since, during my husband's political career, I had followed most public meetings and read a number of area newspapers in order to keep up what others said, and kept all clippings in scrapbooks. Now the only comments I hear are the casual ones at public places like the Post Office, bank, or grocery store, and they are usually negative comments.

And the once-enjoyed conversation with couples is now gone — once again an added unknown. Why do most couples not come together? Why send your wife only while men do some business in town? Widows need to hear a man's opinion on a variety of subjects, such as the economy, which insurance she should get, schools and teachers, which subjects her son should take next year.

One of the couples we befriended when Bob was still here, never came over together. At first I didn't think anything of it, then one day I asked her why she always came alone. This is what she said: "Jean, my husband won't enter a widow's home; it gives cause for gossip!"

I coudn't believe my ears, and felt it as an added burden of widowhood. Later I mentioned it to my second neighbour, who became a widow shortly after I did, and she just commented, "Well if they want to gossip about us they will, with or without reason. We have our own conscience to deal with." She is so right, but what about the repair men? You become so vulnerable, or over-sensitive. It's something you never thought about.

Most repairmen are courteous, but I did run into one who put me on my guard immediately by saying, "It's a darn shame to live here all alone; it must be lonely." With that he sat himself down and his looks spoke louder than his words.

Casually I answered him that I expected my neighbour for coffee any minute, and I conveniently called: "Hey son, what's taking you so long upstairs?"

Since he was finished anyway, he left in a hurry, saying: "I'll drop by when I'm in the neighbourhood to check if your fridge is doing O.K." I told him he need not bother; I'd call if it was necessary.

When the door shut behind him, I felt very angry and frustrated, as I again felt another added load to my already heavy burden. I didn't in the least feel sorry for having used two lies. A few weeks later he did stop by. I recognized the truck and conveniently wasn't at home, realizing too late that the door was not locked. Yet I felt calm in the knowledge that I'm really never alone.

It's another thing when you realize that some women actually resent if it you talk to their husbands. I guess I was naive about that too! I asked my widow friend about this, and she said: "You'll be wearing a mask very often. Just try not to notice her attitude, and don't be friendly with your friend's husband." Well, this way I can never be my natural self, and I'm not sure what to expect. I'd like to be able to say: "Thanks a lot for being so helpful (and mean it) to Mr. X.", without having to worry about what others will say, least of all Mrs. X.

I must add that I have also met some wonderful couples, and when I discussed a house or car problem with Susan, that same evening her husband Lorne, came over to see what he could do!

And the lady I mentioned earlier, who's husband won't go to a widow's house? Well, my neighbour widow invited the three of us for coffee. She had insisted they'd both come. After all, she'd told him, "we widows don't bite; neither are we strange creatures that cannot be trusted."

Afterwards we discussed the matter some more over an extra cup of coffee and agreed how complex our situation really is. We also see moments of humor, and perhaps must learn to see them also in order to survive.

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Issues

The CCRCC – Quo Vadis? – part 2

by Raymond Sikkema

Social gospel

Toward the end of my first article I raised the question whether the writers of the proposed submission (cf. Supplement 6H, Acts of Council, Nov., 1981), in their one sentence commentary, capture and lay bare the heart of "the first and great" commandment. "All people are commanded to love God and their neighbour". "To love God", they say, "is to care for His beautiful handiwork, including human life". (cf. 1: 03).

In raising that question I am not asking: Is it not true that we are to care for God's handiwork, including human life? The answer to that question is simply and profoundly — Yes, we must! The Lord our God indeed placed the caring for His creation in the hands of man whom He created to bear His image.

But the point I raise is this one: "Is a statement about man's responsibility to care for God's handiwork a biblically faithful *restatement* of what it is God asks of us in the "first and great" commandment?" Then I answer: No, it is not! As a matter of fact, that statement ignores what is the heart of this command, namely, that I am to love the Lord because of *Who He is*. I am to love the Lord "for His work of salvation, and because He wants to be my God". (cf. S.U. Zuidema, *Communication and Confrontation*, p. 108).

But is that really such a serious matter? From my perspective the answer is: Yes, very definitely so! The reason for that lies herein: that one sentence commentary at the very least confuses the second commandment with "the first and great" commandment. And that confusion throws the door wide open to the horizontalism of the Social Gospel.

Let me say a few things about the Social Gospel at this point. What characterizes the Social Gospel? Wherein lies its heartbeat? "The central characteristic of the Social Gospel is its preoccupation with the social problem and the demand for social justice. However, this is done in such a way that social injustice is not considered to be the consequence of a greater evil, namely, the evil that men rebel against the laws of the Creator.

"The Social Gospel hollows out the message of the Word of God. Service of man is equated with the service of God. It attempts to provide a Christian veneer for an essentially un-Christian view of man and society. For this reason, it is more deceptive than outright hostility to Christianity, and has slain its thousands among Christians. Christ is not considered to be the Son of God Who came to atone for the sins of rich and poor alike, but He is regarded as a crusador for social reforms." (The Basis of Secular Trade Unions, H. Antonides, p. 20).

That, I believe, is a good summary statement of what the Social Gospel is all about. And it is of importance that we give careful thought to that as we reflect on The Draft Proposal.

It may also be instructive to quote here what spiritual dynamics, according to Antonides, gave rise to this movement. "The winds of liberalism blowing through the churches, and the social and economic distress of the weak, caused many churchmen to reduce Christianity to a mere social reform movement" (p. 21). Again we do well to give careful thought.

At this point it is also instructive to listen to the warning expressed by James Olthuis back in 1969 in an article: "Must The Church Become Secular?" Olthuis spends some time explaining what the "left bank" of Christianity is all about. (By "left bank" he means the Social Gospel movement in its various expressions throughout the ages of the Christian Church). He has also explained some of the problems the Social Gospel people face. It is not important for our purposes to explain the problems in detail. The answers they propose make clear enough the problems they face.

What answers do the Social Gospel people propose? "On the one hand, in order to minimize the disadvantage of being an off-shoot of the institutional church, (that was one of the problems, you see!) there is a growing tendency to de-emphasize the organized church. On the other hand, since Christianity appears to have no unique message or contribution for politics, or economics, etc., (that was the other problem) all men of good-will are welcomed into the ranks to fight the "common enemies". From both sides there emerges an impulse to seek the "church" in other organizations than in the institutional church, and correspondingly, a welcoming of any respectable, concerned person into the fold. We are now breathing the air which generated the secular meaning of the gospel.

Then Olthuis utters this warning: "The danger threatening this approach is crystal clear: the church is on the verge of capitulating to the world. The divinely-placed enmity between the "seed of the serpent" and the "seed of the woman" (Gen. 3:15) is toned down if not obliterated. The Biblical emphasis on man's sin and on his need for salvation in Jesus Christ (cf. Rom. 3:23-25, Acts 4:12, Eph. 2:8) is eclipsed by an insistance on man's "maturity" and his "concern-for-others", rather than envisioning the latter as the natural outgrowth of new life in Jesus Christ. The "left bank" only succeeds in compromising and distorting the Gospel. Once again the question returns to haunt us: must the "culturally-involved" Christian betray and even lose his faith?" (p. 4, J. Olthuis).

Well now, I must admit that I took a bit of a detour in this article. But, as you know, detours have their own purpose. They allow you to take a look at a broken up (or broken down!) area from some distance. They also allow you to see again, and to see more clearly where the road ought to be, and how.

I would ask that you look carefully at the Draft Proposal. Reflect carefully on what it says — and does not say — about such things as justice, shalom, sin, grace, poverty, stewardship, crime and punishment, etc. I hope to be able to look with you at some of these matters in future articles.

(to be continued)

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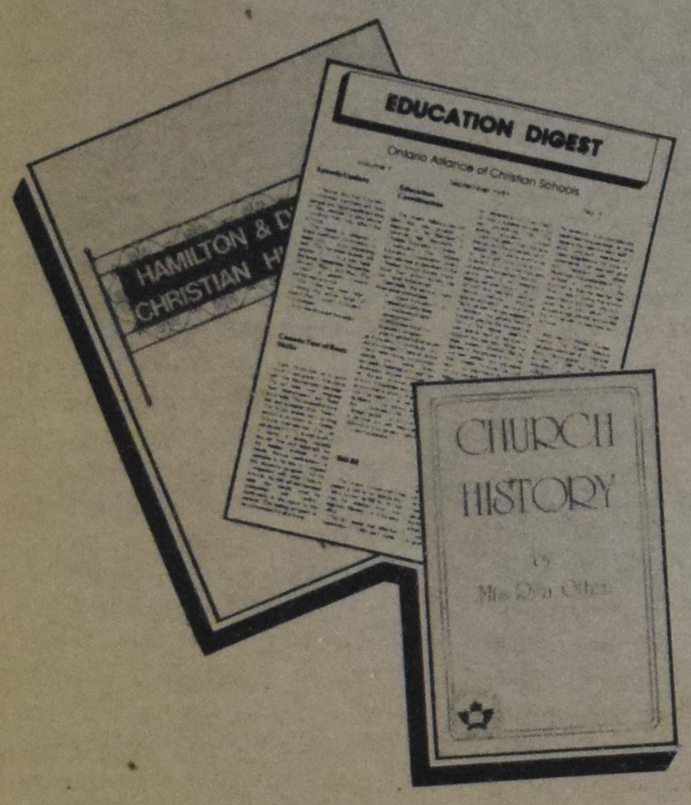

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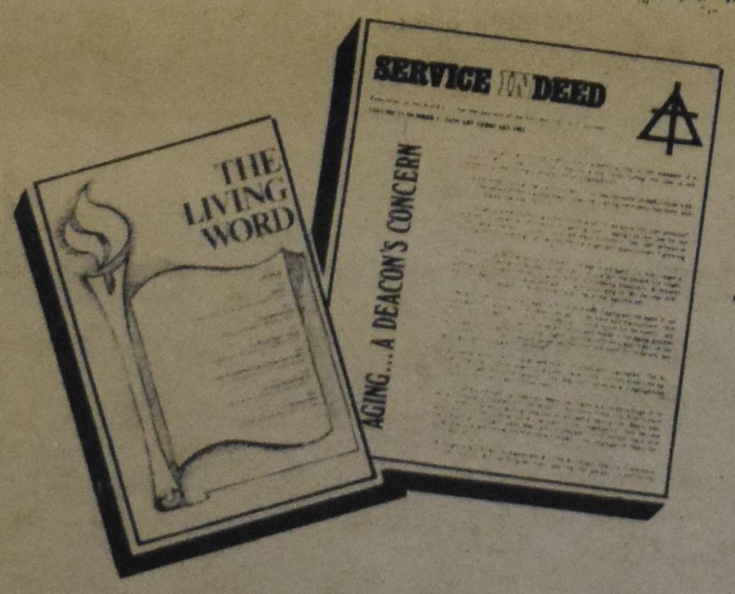

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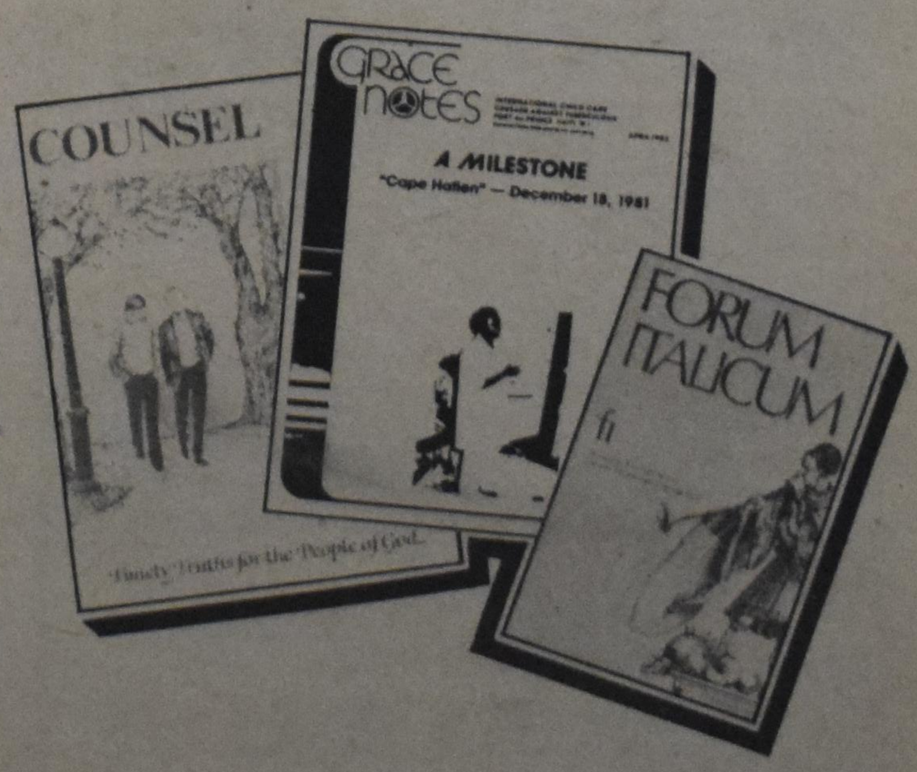

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Education

Chalk Marks

Seerveld wins prestigious award

Dr. Calvin Seerveld of the Institute for Christian Studies in Toronto was recently awarded the James L. Clifford Prize for the best article on eighteenth-century studies in 1980-81. The article which won him the prize was entitled, "Telltale Statues in Watteau's Painting" which appeared in Volume 14 of the journal *Eighteenth-Century Studies*. The American Society for Eighteenth-Century Studies, of which Seerveld is a member, awarded the prize.

Calvin Seerveld

Rainbows for a Fallen World is Dr. Seerveld's most recent book on art, a topic on which he has done considerable work.

Van Ginkel to move to ICS

As of July 1st Aileen van Ginkel will be the new Director of Development for the Association for the Advancement of Christian Studies (AACS) and its Institute for Christian Studies (ICS) in Toronto. Her duties will focus primarily on relations with the membership, fund raising and publicity. Her appointment ends a 15-month search for the position previously held by Marcia Hollingsworth. Aileen served on the team of scholars on the Calvin Centre for Christian Scholarship which produced the book *Earthkeeping* (Eerdmans). In 1979 she was Canadian-based admissions counsellor for Calvin, and for the past two years she has been a graduate student at the University of Toronto, concentrating on the developing of Reformed communities across Canada and the assimilation of Dutch immigrants into Canadian society between 1947 and 1960. She expects her studies for her Master degree to be completed by June 30th.

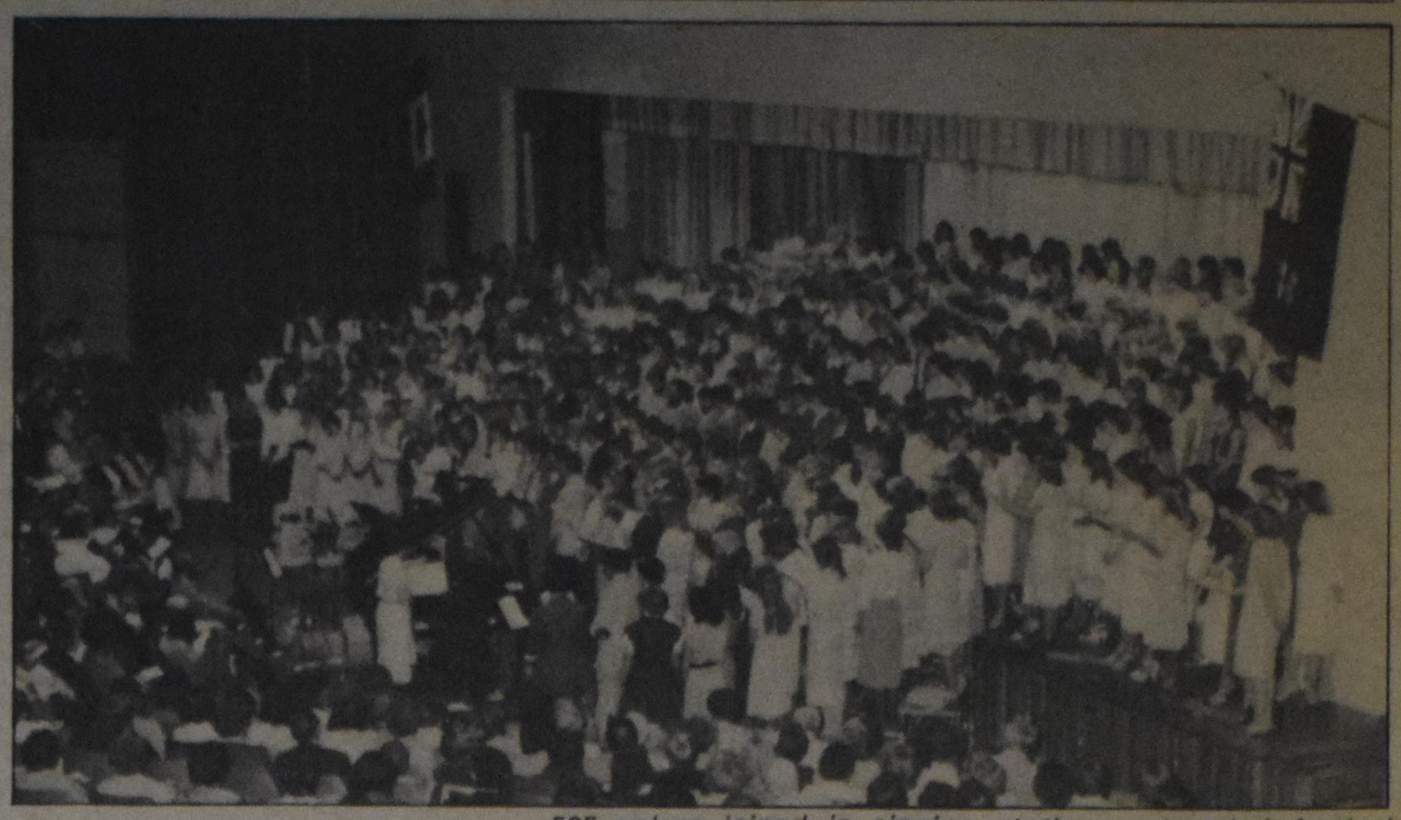
Aileen van Ginkel

Teachers needed to develop programs

Curriculum development is a major part of the programs or organizations such as the CSI (Christian Schools International) and the OACS (Ontario Alliance of Christian Schools). Apart from efforts by individuals or groups throughout the school year or by regular staff members of these organizations, teachers are usually recruited to develop specific courses of study during the summer. CSI is now advertising for teacher help in revising *Makers of B.C.*, *Building B.C.* and *Forging a Nation* for the grades 5 through 8 level. The latest OACS "Education Digest" carries the notice that about 15 teachers are required to help develop the K-6 Social Studies program and to begin some work in novel study. And a new Textbook Analysis Service to be available by subscriptions this fall by the CSI will involve 20 master teachers this summer in its preparation. Most of these summer jobs will bring participants some form of remuneration in addition to the benefit of being better informed in their specific teaching areas.

Education in the global village

Student exchange programs co-ordinated by the Special Projects Branch of the Ontario Ministry of Education that have been in existence for some time include both interprovincial and foreign exchanges. In the overseas program, grade 11 and 12 students can exchange for three-month periods with students in France, Italy, Switzerland and West Germany. Students playing hosts in the foreign countries also spend three months of their time in Ontario during the same year. The purpose of the program is to develop skills in the foreign language in which students already have attained a certain level of academic achievement, and to foster cultural awareness. The cost of the trip is the students, with travel expenses shared to some degree by the Ontario government. Some 100 Ontario students went to France this past March. A similar exchange program which exists between Ontario and Quebec is also available from other provincial governments.



525 voices joined in singing at the London choir festival

Sing they did

Andy Bouma
Music teacher for the Association for Christian Education in St. Catharines

Nine Ontario Christian high school choirs held their sixth annual choral festival, "Sing for Joy", in London, Friday, April 30th. The evening concert was attended by a capacity crowd at the modern and spacious theatre of Saunders High School.

Each of the nine choirs presented two or three choral selections ranging in a variety of secular and sacred styles from Palestrina to Aaron Copeland. A welcome addition to this year's festival was the Quinte Chr. High (Belleville) choir under the direction of Warren McFaul. It was Quinte's first time at the festival. The string ensemble from London Chr. High also participated for its first time in providing the accompaniment to Mozart's *Ave Verum Corpus*.

Highlight of the evening was the performance by the 525-voice mass choir directed by Merle Mustert, Assistant Professor of Music at Calvin College, and accompanied by Jan Overduin, Professor of Music at Sir Wilfrid Laurier University.

The performance capped a long afternoon of rehearsal which began at 12 noon. The result was a polished performance.

A favourite of the audience was undoubtedly the *Hallelujah Chorus* by Beethoven in which Beethoven's counterpoint for voices is masterfully accompanied by a technically demanding piano part.

The evening concluded with a majestic setting of *Crown Him with Many Crowns*, adapted by Noble Cain, featuring a lively trumpet fanfare.

Edmonton students renovate commun

I was hungry and you gave me something to eat,
I was thirsty and you gave me something to drink,
I was a stranger and you invited me in,
I needed clothes and you clothed me...

Whatever you did for one of the least of these brothers of mine, you did for me (Matth. 25).

Wally van de Kleut
C.C. staff

In large cities across Canada, young people sleep in abandoned buildings and garbage bins because they have nowhere else to stay.

Edmonton, Alberta is no exception. City police and social service workers estimate that close to a 1,000 teen-agers between the ages of 16 and 18 live on Edmonton's streets.

Concerned citizens have responded to this desperate situation by establishing the Youth Emergency Shelter Society, YESS, in an old run-down building in Edmonton. The Shelter will provide temporary food, clothing, shelter and counselling for teen-agers who have run away from their parents or guardians or who come from broken homes.

Having secured a starter grant from United Way, the Shelter Society appealed to the community at large for donations of time, money, furniture and labour.

The response from businesses, foundations, tradespeople, social programs and private citizens has been very positive. Staff and members of the Shelter Society have been especially encouraged by the dedicated help received from the Edmonton Christian School System.

Eighty grade 11 students from Edmonton Christian High School spent the week of April 5-8 working for the Youth Emergency Shelter. Working 10-15 hours a day, the students, along with ten or so teachers and parents, made renovations to the building, cleaned, painted walls and murals, repaired and sewed curtains and other items, sorted food and clothes, and built clothes closets, picnic tables and a library for the Shelter.

In addition, display booths were set up throughout the week at five Edmonton malls to inform the public about the needs of YESS, and to provide an opportunity for the public to donate towards the purchase of a commercial washer and dryer, vacuum cleaners, and a stereo system.

At one of the malls, student Ineke VanderBerg, regularly sang from a repertoire of songs. The students and parents manning the booths raised in excess of $1,500 for the Shelter. A further $2,000, which paid for a pool table, was donated by the students themselves. In total, $4,500 was raised from the Christian Reformed community; the remaining $2,000 coming from parents, churches and individual supporters.

Said Ary De Moor, curriculum coordinator for the Edmonton Christian School system and YESS project coordinator: "We're here first of all to help the Shelter. We hope that by actively providing for some of the needs of our teen-agers, the students will give a 'hands on' expression of their faith in Jesus Christ."

"We teach students that they have to be of help to people, but we don't often teach them how. This project is suited to the abilities and interests of grade 11 students. Now the students know the Shelter — they have personally contributed in a meaningful way — and hopefully they'll feel free to give of themselves to the Shelter, or to similar endeavours, in the future," said De Moor.

Woodland needs help

Harry A. de Vries

Woodland Christian High in Breslau, Ontario is having difficulty making ends meet in a stewardly way. And since parents whose children attend the school are already hard pressed financially, the school is making a public appeal within the Reformed community for assistance.

Woodland opened in 1976 and moved into its present quarters in 1979 upon completion of the new school building. The school, which serves the Cambridge, Drayton, Guelph, Kitchener/Waterloo, and Stratford areas, has a student body of 120, 11 teachers, and one principal. It is an important part of the Christian community, and according to full-time promotion director, Gus Bus, "It binds the community together."

"The school has an extremely positive influence in the parents' and the students' lives," he says. Its existence "makes us aware of what our purpose is in life: to live for God and for each other" and to "care for his creatures and creation, realizing that we are stewards or caretakers."

But there are financial problems, as in any Christian school. Parents are paying $3,000 per family this year, besides other costs for elementary and post-secondary education, and are being asked to contribute another $750 to $1,000 per family to help raise $63,000 of a total of $160,000 short in the operating budget this year. The rest of the supporting Christian community, mostly Christian Reformed folk, will be asked to contribute the other $97,000 in a drive to be held from May 31st to June 2nd, so that this year's school budget will have been met by August 31st. The operating deficit was met last year in a similar manner, although the amount involved was less than half of the current sum.

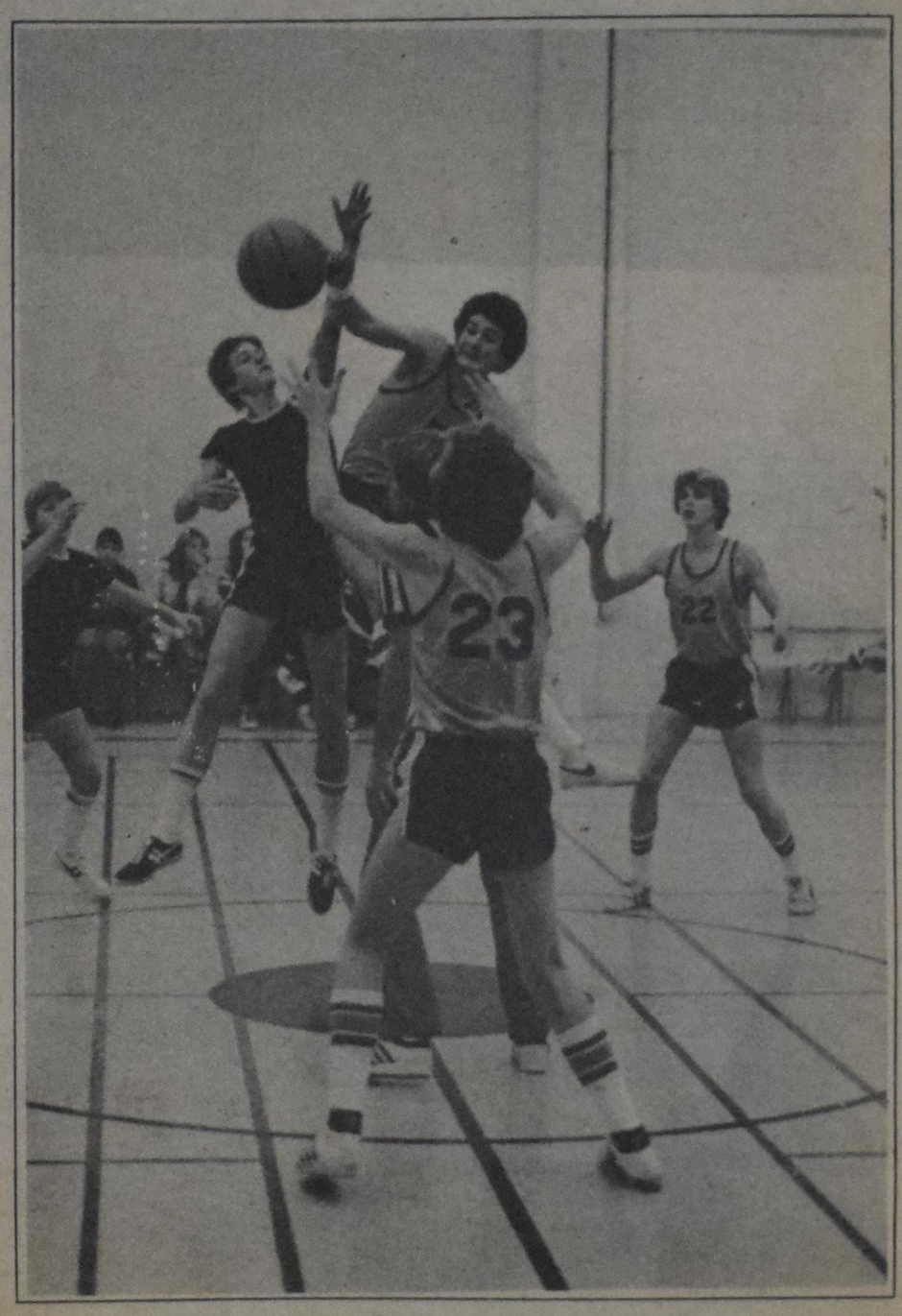
Of great concern is the other financial problem, the ominous $300,000 mortgage which is costing the school society $55,000 in interest alone this year. To decrease that cost, it is looking at the possibility of converting its high interest mortgage into loans by way of promisory notes. Already $100,000 has been received thus far in the current drive in private loans at an average rate of 9 1/2%.

But that is not quite enough. Hopefully the full amount can be converted within reasonable time. The society has sent letters to all Christian Reformed churches in Ontario to let its plight be known. "Since no financial request was made with the building of the school facilities," says Mr. Bus, "and since our own people are making significant sacrifices," the society does not consider its appeal unreasonable. It hopes that it will meet with a positive response from across the province.

Woodland is trying to spread the burden of its financial obligation through a membership drive currently in planning stages and by increasing its enrollment next year. Both goals will be worked on intensively during the next few months. The school board is also looking at ways of sharing the workload of one of the teachers who is leaving but will not be replaced this fall.

"We would ask readers of C.C. to pray for parents and the supporting community to remain faithful to their calling" in the cause of Christian education in Breslau, says Mr. Bus.

Inquiries for particular ways of assisting the school society may be directed to Mr. Gus Bus at Woodland Christian High School, Breslau, Ontario N0B 1M0



IT'S ALL PART OF THE GAME: *Woodland High's basketball team in spring competition.*

ity youth hostel

Preparation

The grade 11 students, parents and teachers planned for the YESS project for two months prior to coming to the Shelter. Classes in clothing and textiles, food science, art, woodworking, industrial education and drafting have taught the students the specific skills needed for executing the tasks at the Shelter.

The high school students also made presentations on the YESS project to elementary and junior high school students at East, North and West Christian schools. As a result, the younger students donated thousands of items such as soap, toothpaste, brushes and combs to make up hygiene bags which will be available to Shelter residents.

"The bottom line in a project such as this," said De Moor, "is to try to teach students how to help others, and how much fun it is to work together in community."

"It's been good being here this week. We know we're doing something that will be helpful," said Margurite Brandon, one of the grade 11 students. "This week has also brought the grade 11 class closer together."

John Adams, a student, reflected on the week from another angle: "Being here gives students a lot of different working experiences, which they wouldn't otherwise get. It's been a good week for me, and I think, for all of us."

Even though the students, teachers and parents contributed a total of more than 4,300 work hours over the four days of the project, student Anita Abma observed: "We haven't really put all that much into the Shelter compared to others who've donated furniture, clothes, money and special skills. Just the same it's been great fixing this old building and helping in the ways we could."

A project booklet put out by the planning committee of the school underlined the reason why the YESS project was undertaken. In addition to the Matthew 25 passage (at the begining of this article), the booklet points to James 2, which reads in part: "Suppose a brother or sister is without clothes and daily bread. If one of you says to him, 'So, I wish you well; keep warm and well fed', but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead."

Involvement

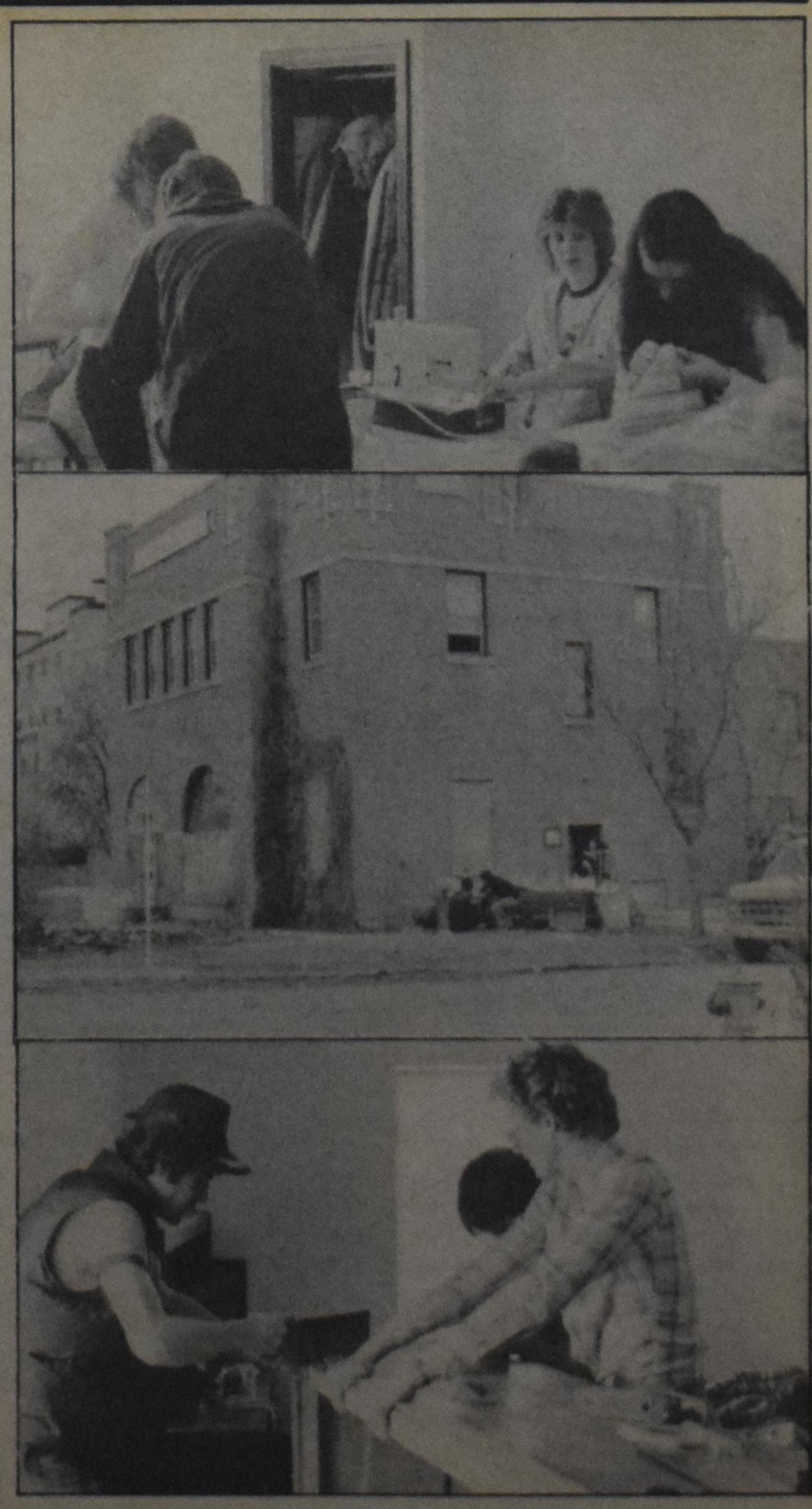
De Moor stressed that the grade 11 YESS project is reflective of a commitment by Christian educators in Edmonton to "seek ways to integrate learning with community service." He noted that the grade 10's regularly meet with single parents, and that the grade 12's meet every month with inmates of the Fort Saskatchewan jail where they eat a meal and engage in sports activities with the inmates. In all three situations students have the opportunity to gradually learn social responsibility in practice.

In the course of the YESS project the grade 11 students "have also learned a great deal about the various social service organizations in Edmonton," added De Moor.

Joan Eddington, Shelter director, was enthusiastic about the help the high school students gave: "They're a great bunch of people, and I don't know what we would have done without them. Likely we wouldn't have been able to open the Shelter for at least another three or four weeks, and then at a greater expense with fewer amenities."

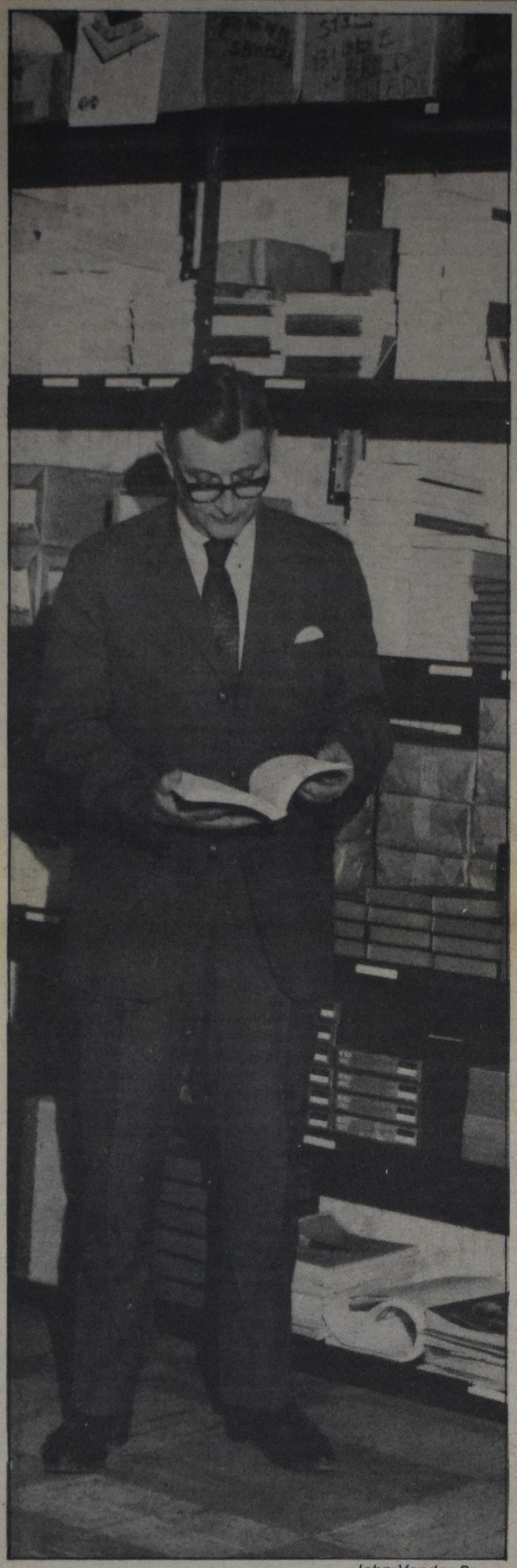
The Shelter, open 24 hours a day, has six permanent staff as well as the assistance of over 35 volunteers. A total of 26 teenager residents can stay at the Shelter at any given time, but the maximum length of stay is 30 days.

"The invaluable help of the students as well as the overwhelming support of the community has made YESS a reality," concluded Mrs. Eddington. "We're all very happy that the Shelter has come such a long way."



Students at work at the Y.E.S.S. building in Edmonton

Pentecost



John Vander Boom

A printing press that speaks in

by Bert Witvoet

He sits across from me behind his desk as I interview him, but he's not totally immersed in the interview. While we talk he answers the phone, flips through a pile of cheques that came in that morning, or responds to one of his workers.

That's John Vander Boom's style as long as I have known him. He's an activist — a dynamic, restless person who never seems to run out of energy. At age 61 and greying considerably, he is still handsome, although tending a little to the portly side. Better known to his friends as Sietse, he is the director of the Canadian Home Bible League; has been for 22 years.

I pick up a business card that lies on his desk. I shows an emblem with two circles, a sower and a dove. I can guess what the symbols stand for but want to hear from John what they mean to him.

"The globe represents the field, the world-wide scope of our task," he answers. "The sower indicates the human factor. God does not use angels but people to spread the gospel. The message is the message of the cross, which is the background of the dove. And the dove represents the Holy Spirit."

"But you are a Bible league," I said. I would have expected a symbol representing the Bible."

"The written Word is the greatest gift the Holy Spirit has ever entrusted to us. It is well represented in the dove and the seed of the sower."

I ask John whether the Canadian Home Bible League is an independent organization or whether it is a subsidiary of the World Home Bible League. He tells me that it is an independent daughter organization. The Canadian Home Bible League has its own board, but it cooperates with other members of the World Home Bible League organization in the world-wide mission of distributing Bibles.

As John begins to explain the structure of the world-wide organization, it becomes apparent that it's a fairly complex structure. It all started in Chicago, USA, in 1938, when William A. Chapman established the American Home Bible League. His aim was to place a Bible in every home in the nation. Hence, the name Home Bible League.

Later on, however, Chapman realized the world-wide scope of the task of Bible distribution and the name was changed to World Home Bible League. Eventually offices were set up in Canada and Australia.

Presently the League is active in more than 50 countries across the world. So there is a Mexican Home Bible League, a Taiwan Home Bible League, and so on. However, most of these Leagues are not self-supporting and self-governing. The contributing members of the World Home Bible League family are the USA, Canada, Australia, the Netherlands and Sweden.

When I ask John Vander Boom how he got into the work, he smiled. "That's a funny story. Bill Ackerman, who is the international director of the World Home Bible League, came to Ontario in 1958. He attended an Ontario Classis meeting of the Christian Reformed Church, which was held in St. Catharines. As he drove into the parking area of Trinity Church, his vehicle skidded on a patch of ice and drove into a Mercedes Benz.

"After Ackerman was finished with his address to Classis, he asked if the owner of a formerly beautiful Mercedes Benz would come and see him because he had accidentally changed the appearance of the car for the worst. Well, the owner turned out to be the Reverend Henry Venema and the matter was settled between them.

Some months later, however, Bill Ackerman decided to wrap up the Canadian operation of the World Home Bible League because it was not getting off the ground. He needed a person to continue to pick up the mail for a while and to help close down the activities.

"Since Reverend Venema was the only person in Toronto he knew, he phoned him from Chicago and asked him whether he could recommend a person to take on this temporary responsibility. After about a year, the board of the World Home Bible League asked me to try to re-activate the work in Canada. So in 1959 I started working for the League, along with my wife."

"And the Canadian Home Bible League has never looked back," I interjected. "What made you decide to get into this kind of work, John?"

"I was in business in Holland and I fully expected to get into business here in Canada once I was established."

"I can see that this operation needs good business acumen and abilities to organize, but surely Bible distribution is not the first thing one thinks of when contemplating getting into business. It's not a profit-making organization," I said.

"That's right. But I have had a great deal of interest in evangelism from early days on. My father was at one time a pastor in the Apostolic Church in the Netherlands before he joined the "Gereformeerde" (Christian Reformed) Church. He later continued his interest in evangelism and social work by visiting people in prison. So I grew up in an atmosphere of love for evangelism, you might say."

"You are the director of the Canadian Home Bible League, but involved in the work in other parts of the world."

"That is because the Canadian Home Bible League sponsors various programs all over the world. I am also responsible for the coordination of programs in Western Europe." At that point John began to explain the world-wide program structure of the Bible League.

Six regions

"We have divided the world into six areas, not counting North America. In Latin America the coordinator is Chester Schemper, formerly pastor of the First Christian Reformed Church in Calgary. Dr. Edwin Roels, formerly professor at Calvin College and Trinity College, coordinates Africa. Rev. William Scott from the American Baptist Church looks after India while Rev. Gerald Hanskamp of the Reformed Church takes care of Australia. Then there is Rev. Dennis Mulder, former CRC missionary in Taiwan, who is responsible for the Orient. And I am in Western Europe."

It sounds like an operation that is mainly backed by Christian Reformed or Reformed people, I observed.

"That's how it started, but we are branching out. The founder, the late William Chapman, was Reformed and the International Director, Bill Ackerman, is Christian Reformed. We are a non-denominational organization, however. No denomination gives more than 10 per cent of our income. We are a faith organization to the extent that we are totally dependent on free-will offerings. There are no membership fees, nor are we in the budget of any church. But we are on the list of recommended causes in such churches as the Christian Reformed Church, the Reformed Church, the Missouri Lutheran Church, Southern Baptist Churches, the Christian Missionary Alliance, the Church of God, and others.

"Tell me something about the nature of the work."

"We are engaged in four areas — publication, translation, bible studies and scripture distribution. We have our own print shop in Chicago, where millions of scriptures have been printed and bound. A Christian printer in Chicago cooperates with us. His high speed Web-offset press is truly charismatic. It speaks in tongues! Today, English, tomorrow Portuguese or Chinese or Swahili or Thai or some other language. The modern sophisticated technology enables us to print up to 40 to 50 thousand Gospels in just one hour. We accept this as a gift of God's Spirit.

"The World and Canadian Home Bible League are not directly involved in Bible translation. However, we play a very important role in this respect by publishing new language translations for the minority groups in our world. The actual translation is done by Wycliffe, the Lutheran Bible Translators and others. The Bible League, in cooperation with another agency, takes upon itself to publish all manuscripts presented to us by the translators. We estimate that through this cooperative effort, we are responsible for about 80 per cent of all new language translations in the world.

"As far as Bible studies are concerned, this is an area where the League is very active. We publish a wide variety of Bible study courses.

tongues

All of these are evangelistically oriented. They aim to explain the gospel to the uncommitted. We publish these courses in many languages: English, Chinese, Arabic and many others. We call this Project Philip.''

''That must be a reference to the Philip's who explained the scriptures to the Ethiopian eunuch'', I remarked.

''That's right,'' answered John, while writing down a memo to himself, totally unrelated to the interview.

''Then there is the Scripture distribution part, which is perhaps the most exciting part of our work.''

''Can you give us some highlights?''

As textbook

''Yes, I may say that today the doors are open to us all over the world. No day passes that no new request for Bibles is made. If someone had told us a few years ago that in several countries of Latin America the New Testament would become an official text book in the schools, I would have said, 'you are dreaming.' Yet over five million students use the New Testament daily with full sanction of the governments of these Roman Catholic countries.''

''Why such an interest in the New Testament?''

''After the second Vatican Council there is a growing interest in the Bible among Roman Catholics in South America and all over the world.''

''Do you have any control of these books?''

''Yes we do. I have visited several schools in Bolivia and Brazil myself. We have the privilege, by the way, of seeing how all these Bibles are used any time we wish to. Our teacher told me that in the morning they use the New Testament for Bible study and devotions. In the afternoon it is used as a Reader. The teacher told me that this was the first time she had a Reader for every student in her class. Schools in Bolivia are utterly primitive and poorly equipped.

''Then there's Africa, called the most strategic place in the world today,'' John continued.

''You mean politically?''

''Yes. This is where there is much unrest and development. The church there is presently growing faster than anywhere else in the world. Can you believe that in Africa 19,000 people join the Christian Church per day? Fantastic. There is unbelievable enthusiasm for the gospel. In Zimbabwe, (the former Rhodesia) Mugabe, well known for his Marxist views, has through his Minister of Education requested Bibles for the education of youth. What does it say in the Bible again 'God changes the hearts of rulers like streams of water?'

''In India alone Bibles, New Testaments and Bible Studies are published in 14 different languages.

China is the most exciting country right now. Reverend Mulder reports absolutely no difficulties in getting Bibles into China. They don't have to be smuggled. The beautiful thing about the Chinese script is that it can be read by all Chinese, regardless of their dialect.''

Distribution

''John,'' I asked after listening to his exciting account of how the Bible is being spread all over the world, ''is it enough to distribute Bibles? Can people benefit from that without being taught?''

''You must remember that we often work in conjunction with other ministries. Local churches and missionaries use our Bibles in their own programs. We are in a sense the woodcutters and drawers of water when it comes to spreading the Gospel. But I must add that the Scripture is the major power source when it comes to conversions. The Bible has a built-in power. We, having grown up in an established church, have experienced the power of God's Word proclaimed. Sometimes we may even think that the Word preached is more powerful than the written Word of God. That's not so, of course. Countless people have come to know Christ as Saviour and Lord in the reading of the Bible. I know of people who turned to God through Christ by just picking up a scrap of the Bible and reading it.''

''What are some of your disappointments in this work?''

''Many people think that Bible distribution within a church program is a one-time affair. It's not; it's an ongoing ministry. Many think that there are no Bibleless homes in Canada. A poll in Holland has shown that the number of Bibleless homes there has increased to nearly 50 per cent. In Canada the picture is the same. I am disappointed that enthusiasm sometimes wanes, and churches give up on Bible distribution programs because they do not see immediate results. The work is expanding all over the world, but we could do so much more if every committed Christian would share in this work. It hurts if we have to decline requests because we do not have the money.''

''John doesn't strike me as a pessimist though,'' I said to John's wife Jo, who all this time was quietly working at her desk in John's office. Jo does the bookkeeping for the League.

''He isn't,'' she smiled. ''John is not an optimist either, but he has a positive view of things.''

''Is he impatient at times?''

''Oh, yes. He's a perfectionist and can't stand it when others bungle things up. Yet, he holds no grudges.''

At this time John was on the phone talking to a furnace repair service. They wanted a second payment of $42 for a second service call. But John pointed out eloquently that he had no intention of paying the same because the contract provides for two service calls for the same amount of $42. He was giving the lady at the other end a bit of a rough time. But towards the end his humour showed through. ''That's the other side of him,'' Jo remarked, as John commiserated with the lady about the tough job she must be having trying to convince her boss that he was being unreasonable.

After the interview John showed me around the place. The facilities are very modest. Besides John himself, two other men are on the road representing the League, Don Vance and Brian Lise. As we walked through the offices and warehouse I was introduced to five women and one man and their work in the various departments.

''Most of the scriptures we distribute will never pass through this warehouse. They are printed on the field: Hong Kong, India, Sweden, Brazil or in our plant in Chicago. We raise the necessary funds and pay the bills. What you see in this warehouse is mainly for distribution in Canada.''

In the back of the warehouse John showed me boxes with used Bibles. ''When we started collecting these I wondered what we had begun.'' John pointed to an odd collection of versions and editions, some in almost new condition, others a little frayed from wear. ''But now, after some years of doing this, we know that we're not wasting time and space. We have so far collected already hundreds of thousands of very good used Bibles. This is an extra outreach over and above our regular distribution. You can't imagine what a used Bible means to a peasant in India or Nigeria. A used Bible with a concordance is often the only reference work a native pastor may have. We have received letters of thanks that almost makes you ashamed when you think of the many Bibles we have lying around in our homes.''

''What is Jo's role in all of this?'' I asked John before I left.

''Jo is the motivation behind me,'' he smiled. ''She oversees the books and expenses. But above all, she makes the sacrifice of being alone when I am on the road, which happens often. All the wives in our organization pay that price. Of course, together we are motivated by the knowledge that the work is both important and rewarding. In Habakuk 2:2 we read '... Write down the revelation and make it plain on tablets so that a herald may run with it.' That's what we are doing as Canadian Home Bible League. We print the revelation of God, we make it plain in various languages and through study guides so that others may run with it.''

Bert Witvoet is a writer and mail courier living in Woodbridge, Ontario

Walk by the Spirit

Morris Greidanus

''It's a dog-eat-dog world,'' we used to tell each other a decade or so ago, when someone would urge a gentler, less competitive way of learning or of doing business. ''It's rough out there, and students may as well get used to it.''

It is rough out there; not only during the NHL playoffs, but in international relations and even in dealings with fellow Christians. The Falkland Islands crisis illustrates how tough we have to get before some people will listen to reason. For while most Argentinians and Englishmen agree that it's ludicrous to fight over these cold, barren islands, the rhetoric and the fleet steam along. Everyone hoped that the crisis could be cooled by diplomacy, but it seems that it will take America's weight on the British side and the British use of force to decide the dispute. Power, rather than diplomacy, will decide.

Why are we so slow to back down a little? Why do we find it so hard to get along without the use of force?

In the British response to Argentinian aggression, and in the Argentinian defense of that aggression, we hear the stirrings of national pride. It's a lot like rooting for the hometeam and booing the referee no matter what the facts are.

Pride seems to blind people to realities and consequences. We see this written large now in the headlines, but it's that same pride coupled with individualism that really trips us up in our personal relations. We spend more time looking out for Number One.

We find it hard to admit a mistake. When someone else makes a mistake, we welcome this evidence for our inflated notions about ourselves. So, while we must forgive and will nobly do that, we carefully store the memory and cannot forget. As a result our relationships in the future keep being shaped by our blind pride and the other's sins and mistakes.

What's the remedy for proud self-interest?

Obviously a change of heart is needed. Nations and persons need a new way of behaving. We come close to changing too; at the brink of a war, at the dawning realization of the senseless horrors of nuclear war, we shrink back. But when the crisis recedes, or our senses are dulled to the images of people burned well-done inside their own skins, we are back on the same old track: talking tough and looking out for you-know-who.

God's people Israel went through centuries of that half-hearted change. Then God promised that He would give them a real change of heart. ''A new heart I will give you, and a new spirit I will put within you ... I will put my spirit within you and cause you to walk in my statutes...'' (Ezekiel 36:26,27).

Heart transplant

That is what happens at Pentecost! God's heart-transplant team goes to work and stays on the job. A synod long ago described the Spirit's renewing work this way: ''By the efficacy of the same regenerating Spirit He pervades the inmost recesses of man; He opens the closed and softens the hardened heart ... infuses new qualities into the will ... He renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruit of good actions'' (Canons of Dort, III-IV, art. 11).

The enduring fruit of Pentecost is more than the signs and the spectacular miracles, it's the daily miracle of a new heart ticking along in a body that is still tempted by the old proud ways, but miraculously begins to display love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

There's a tension there which Paul calls the tension of flesh against Spirit. Two lifestyles are available to us, the disobedient, selfish, proud walk, or the obedient, humble walk with God. We have to follow-through on the heart-transplant by walking in the new way, or we'll spoil it all again. That's why Paul urges: ''Since we live by the Spirit, let us also walk by the Spirit'' (Galatians 5:25).

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Pentecost

The Spirit and the gifts are ours

Dick Pierik

I am a closet charismatic. Most of the time I hide behind a cloak of Christian Reformed respectibility in my belief that the gifts of the Spirit are for our age as much as for the days of Peter and Paul.

Charismatic leanings started early in my life. At age twelve I once listened with rapt attention to a seemingly ancient missionary from Indonesia as he related story after story about the mighty acts of God on the mission field, evidence that God still heals, reveals, provides, delivers, answers prayer, often miraculously and often through his most ordinary children.

I believed. And my belief was founded more on the confirmation of biblical truth which I heard in those stories than on the word of that missionary. After all, you can't read the Bible without getting the distinct impression that God likes to make Himself known to our experience as well as to our faith, sometimes even by mighty signs and wonders.

The last days

According to Scripture, Old Testament and New, ours is the age of the Spirit, the time when God who first became flesh in his Son has become flesh in his Church. Jesus Christ is God *with* us, the Holy Spirit is God *in* us.

The ministry of the apostles recorded in the book of Acts, effective preaching, convicting, saving, healing, casting out, pronouncing death, and raising to life, are in fact the Acts of the Spirit of God, now residing in the Church, bold evidence that the crucified Christ is alive and well. As with the disciples, so it is meant to be with us.

If Peter was right in saying that his was the time of the "last days" of which Joel spoke, then we even more than Peter live in those last days, the era of permanent residence of the Spirit of God in the people of God, when sons and daughters will prophecy, young men see visions, old men dream dreams, women as well as men be anointed with the Holy Spirit, and God will manifest Himself with mighty signs and wonders in heaven and earth. (Joel 2, Acts 2).

No, I am not of the mind of those who suggest that we may simply take the book of Acts as model for the Church of today. After all, the Holy Spirit was poured out on the Church only once in all of history. That event was bound to be unique in its immediate impact. Someone once suggested to me that the event of Pentecost was like the bursting of a dam, at first the waves are wild and turbulent, but eventually they settle down into the quietly flowing river. A good illustration I thought.

But that's a long way from saying, as some theologians and biblical commentators still do with monotonous consistency, that the "extraordinary" manifestations of the Spirit during the early history of the Church were for that period only, were meant to disappear, were effectively absorbed into the functions of the ordinary offices of the Church, and really were no longer needed once we had the Bible. The Bible itself does not say those things.

What the Bible does teach is that the risen Christ, through his Spirit, gave gifts to the Church, both the more or less respectable gifts usually associated with the offices of elder, deacon, minister, and evangelist as we know them, as well as the less readily recognized gifts of healing, tongues, prophecy, miracles, and the like.

Ever since Synod's excellent report on Neo-Pentecostalism (1973) it has become fashionable in our circles to talk about spiritual gifts, even to encourage the use of gifts in the Church. But I am less than convinced that our denomination has really taken seriously this matter of the gifts of the Spirit. Do sons and daughters now prophecy among us, do young men see visions, old men dream dreams, and does the Church listen to them? And do we really acknowledge *all* the gifts of the Spirit mentioned in the Bible or only those with which we feel comfortable?

Our theory as evidenced in the 1973 report is better than our practice. In practice, presumably for reasons of maintaining purity of dogma and for keeping order in the Church, we virtually prescribe to the Holy Spirit that if He has anything to offer the Church he kindly do it via our appointed offices. And in practice our view of office is so high as to remind of the priesthood we thought we left behind at the Reformation. While we preach the priesthood of all believers we practice what constitutes the priesthood of a small elite.

Cautious call

Admittedly there is great need for caution as we witness the present revival of interest in the gifts of the Spirit. In the first place, we know too little about the gifts mentioned in the Bible to be absolutely sure precisely what they were and how they functioned in the early Church. So nobody can be dogmatic about how they should operate today.

Secondly, we twentieth century believers are no less likely than our Corinthian forebears to abuse the gifts of the Spirit for selfish reasons rather than use them for the glory of God and out of love for the neighbour. Evidence to this effect is often close at hand in many of our churches.

And finally, but perhaps most troubling of all, the fact is that the present "charismatic renewal" was brought forth in an era that also produced the campus revolutions, the counter culture, the drug culture, the cults (many of which have Christian roots and stress charismatic gifts), and what is now known as the age of narissism (self-love). Hardly flattering company. Only the wilfully blind dare presume that we Christians are immune to the spirits of our age, and that in the charismatic renewal all is gold that glitters.

With so many questions and so many pitfalls surrounding the use of the gifts I do not find it hard to understand that the Church in general and consistories in particular tend to shy away from this issue, keep a tight control on things, and settle for a possibly less exciting but likely more peaceful status quo.

But that is hardly a happy solution. First of all, if the Spirit indeed gives gifts to the Church dare we ignore them? If individual believers can be guilty of quenching the Holy Spirit, surely so can the Church. There is evidence aplenty to my satisfaction that in the process of rightly guarding against disorder, false teaching, and charismatic excesses our churches often end up with orderly mediocrity and lukewarmness both in worship and in congregational life. The latter could be no more pleasing to God than the former.

The recognition of the gifts of the Spirit and their fullest expression in the life of the Church is not really optional. It is part and parcel of the Church being Church.

Most positive of all, the Church stands to gain so much from letting the Spirit blow freely on congregational life and from letting the gifts of the Spirit flourish. The only concern we need to have is that the gifts of the Spirit be indeed controlled by the Spirit. Could the Church possibly go wrong if for purity, soundness, and order it trust the Holy Spirit at least as much as itself?

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Walk by the Spirit

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Fruits

The Spirit makes salvation by grace a daily reality. We learned in catechism that the Spirit applies Christ's work to us. That's right and great, but I think that we've said it nicely theologically and done little with it ethically. For this means that our daily living, internationally and interpersonally, can be shaped by grace.

As the Spirit applies Christ's grace from the inside out, the fruit is that it becomes possible to put others ahead of ourselves, or to forgive and forget, to help without much thought to our own inconvenience.

We can help that kind of fruit along by praying for the Spirit to lead us in understanding God's will and to really soak through our whole being. Paul speaks of this almost playfully: "Brethren, if a man is overtaken in any trespass, you who are *Spiritual* should restore him in a *spirit* of gentleness" (Galatians 6:1). When we are walking with the Spirit He becomes part of what we are, forming our attitude.

As we then try to help each other we won't only think of real financial burdens, but also of the emotional and psychological burdens of sin and guilt. How can I help to restore my brother and sister and make them feel and be valued members of the community again?

And, if such tactful attention to tender detail is too much work to waste on a sinner, Paul bluntly invites us to look in the mirror and be reminded of our need for grace. (Galatians 6:3,4).

The peculiar force of the walk by the Spirit, the hope-filled dynamic of salvation by grace, is that on my own I'm not much, but with the Spirit I can do a lot. With the Spirit grace enters every crease of daily living. The same power who forgave my sin, helps me to forgive a snub at work.

The Good Shepherd who carefully gets me back in the fold, opens my eyes to the need to encourage someone else's teenager. When we walk by the Spirit we may expect miracles of renewal right where we need them, in helping us to get along better, in driving us to live more obediently right now.

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Dutch

De Haas over de kerk

Van Dominees en Gemeenten. Schetsen uit de geschiedenis van de Gereformeerde Kerken in Nederland, J. DeHaas, Speelman's Bookhouse, 351 Albion Rd., Rexdale, ON 1981; 166 pp. Recensie door John VanHarmelen, Caesarea, ON

Van Dominees en Gemeenten is een mooi en goed boek over de wegen die God met Zijn kerk is gegaan. Over het algemeen houden onze mensen van geschiedenis. Nu, hier kunt u terecht. Mr. DeHaas heeft er slag van om gezellig te schrijven. U zult zich waarschijnlijk nog wel het een en ander herinneren, want Mr. DeHaas schreef nog al eens in *Calvinist Contact* over de kerken aan de andere zijde van de oceaan.

Het is zo waar wat H.Algra schreef in zijn voorwoord op het boek dat getiteld is: ,,Het Wonder van de Negentiende Eeuw'': Wie het kleine begin, de vele moeiten, het individualisme van velen, de geringe ontwikkeling van de meesten, nader leert kennen, die voelt zijn verwondering groeien. En al meer ziet hij hier een wonder van genade, tot zegen voor ons volk.'' Het boek van Mr. DeHaas is zeer zeker een te waarderen bijdrage om dat wonder van genade duidelijk te zien.

Rev. Jacob Kuntz heeft een Woord Vooraf geschreven ,,in dankbare herinnering aan veel interessante en leerzame gesprekken over allerlei kerkelijke zaken met br. DeHaas en met name ook over de materie die in dit boek aan de orde komt!''

De meeste geschiedschrijvingen van deze tijd behandelen het gebeuren als zodanig. Mr. DeHaas heeft zijn schetsen meer gegroepeerd om de personen. In plaats van een beschrijving van het bos besteed hij meer aandacht aan de afzonderlijke bomen.

U ziet heel wat interressante figuren voorbij trekken. Mij boeiden vooral de hoofdstukken die gewijd zijn aan prof. dr. Herman Bavinck. 'k Hoop dat heel wat lezers van *Calvinist Contact* er toe over gaan om ,,Van Dominees en Gemeenten'' te lezen. U zult enige uren dominees bij u op bezoek krijgen, die u wat te vertellen hebben. We kunnen van de negentiende eeuw nog wel wat leren.

Mr. J. DeHaas schreef een goed boek. Van harte aanbevolen!

Persoverzicht

• Het werd bekend dat er in ons land 1.233.000 mensen zonder werk waren. Zoals u en ik wel weten zijn niet alle werkzoekenden even serieus in hun sollicitaties, maar we kunnen er toch wel zeker van zijn dat er een groot stuk ellende achter dat cijfer schuil gaat. De regering blijft echter de inflatie als de eerste prioriteit beschouwen, met het gevolg natuurlijk dat er aan werkverschaffing niet al te veel gedaan wordt. De nationale vakorganizaties verzetten zich heftig tegen dit regeringsbeleid en willen de werkeloosheid boven aan de lijst van op te lossen problemen hebben. Zoals bruiloftgangers die een glassje teveel op hebben maar blijven zingen ,,we gaan nog niet naar huis'' zo blijven onze ministers Amerika de schuld geven voor de miserabele toestand. Een van de argumenten die altijd naar voren wordt gebracht tegen rente-verlaging is dat het in feite zou neerkomen op een devaluatie van de Canadese dollar, die dan misschien niet hoger in waarde zou komen dan vijf-en-zeventig Amerikaanse centen. Dat argument begint zolangzamerhand aan overtuigingskracht te verliezen want onze dollar staat toch al op het hellend vlak. Op de internationale valuta-beurzen moest de Bank van Canada met inkopen voorkomen dat onze dollar beneden de tachtig cent zou gaan.

• In de Kamer verliep het debat over de ekonomie, maar de P.C. fraktieleider Erik Nielsen beloofde meer spektakulaire parlementaire trucjes om het de regering lastig te maken.

• Van de zijde van het Ministerie van Buitenlandse Zaken werd de Amerikaanse ambassadeur lichtelijk op de vingers getikt in verband met zijn zeer ondiplomatieke uitspraken. MacGuigan, de betreffende minister betitelde zijn gedrag als ,,op 't kantje af.''

• Het was een moeilijke week voor Clark die zijn vader moest verliezen, en ook te kampen had met een congres in Toronto waar afgevaardigden in de gangen en onofficiele gesprekken weer over zijn leiding van de partij aan het klagen waren.

• Dat ook Canada een zogenaamde zwarte ekonomie heeft weet iedereen. Hoeveel zwart geld er echt in omloop is kan natuurlijk niet met nauwkeurigheid bepaald worden. In een artikel over dat onderwerp las ik schattingen die varieerden tussen de een en tachtig biljoen dollar.

• Onderhandelingen tussen Argentinie en Engeland verlopen langzamer dan een schildpad met een geamputeerd been, en er wordt allerwegen gevreesd dat de Engelsen binnen zeer korte tijd een invasie gaan beginnen. En alsof dat niet genoeg was doken er ook weer geruchten op over een aanstaande invasie van de Russen in Polen, waar de vrije vakbond welliswaar ondergronds is maar toch nog wel springlevend blijkt te zijn.

• Billy Graham preekte in Moskou en ik wed tien tegen een dat zijn preek niet op de T.V. werd uitgezonden. De bekende evangelist sprak over de noodzakelijkheid van ontwapening.

• Hoe lichtelijk godsdienst tot godsdienstwaanzin kan leiden weet iedereen die de Bijbel kent, maar hoe verbazingwekkende vormen dat kan nemen werd weer eens duidelijk van de week toen een ontevreden priester, die de Paus te modern vond, deze geestelijke leider te lijf wilde gaan met een bajonet. Het is moeilijk te begrijpen hoe de Paus van moderniteit beschuldigd zou kunnen worden, maar het is nog verder van mijn begripsvermogen verwijderd dat enig mens uit religieuze motieven tot zulke daden gemotiveerd zou kunnen worden. Zondag 40 van de Heidelbergse Catechismus brengt dat hele geval met vraag en antwoord 106 angstvallig dicht bij onze eigen deur.

• In de Globe and Mail las ik een heel interessante advertentie. Advertenties verraden vaak zekere stromingen en houdingen, en ik lees ze met gespannnen aandacht. De United Church adverteerde de positie van administrateur in haar financiele beleid. Wat mij zo tot nadenken bracht was de vermelding dat eventuele aanstelling een salaris van $36,400 zou opleveren, maar er werd bij vermeld dat indien de funktie door een lid van de geestelijkheid gevuld zou worden dat salaris $31.280 zou bedragen. Denk daar eens even met mij over na! Er zit een heel stuk theologie in die advertentie. Het deed me denken aan een ouderling die op een kerkeraad voet bij stuk hield dat dominees minder moesten verdienen omdat zoals deze vroede vader beweerde: ,,ze geroepen waren.'' Enfin, blijkbaar is in de United Church ordinatie tenminste vijf-duizend dollar per jaar waard.

Carl D. Tuyl

J. VanHarmelen

Joodse Gewoonten (2)

Op het Pinksterfeest

Zeven volle weken na Pasen wordt het Pinksterfeest gevierd. Over dat feest alszodanig heb ik al geschreven ... het werd het oogstfeest genoemd, het feest der weken, het feest der wetgeving. Niet alleen de oogst van tarwe en ooft, maar ook het geven van de wet op de Sinai werd gevierd.

Vele Joden hadden daarom de gewoonte om de eerste nacht van het Pinksterfeest door te brengen met het lezen van de Schrift. Uit heel wat boeken werden stukken gelezen. Tijdens het feest, op de tweede dag werd het boek Ruth in zijn geheel gelezen. Er worden verschillende verklaringen gegeven voor deze gewoonte.

De Joden en Ruth hadden gelijke ervaringen. Voordat Ruth in het Joodse volk werd opgenomen moest ze heel wat doormaken, en de Joden hadden ook als volk heel wat moeten lijden voordag zij de wet op de Sinai hadden ontvangen. Anderen zeggen echter: Ruth kwam in Bethlehem tijdens de oogst, en Pinksteren, het oogstfeest, is dus de ,,verjaardag'' van Ruth's aankomst in Bethlehem. Nog weer anderen beweren dat de traditie vertelt dat koning David op Pinksteren gestorven is, en daarom wordt Ruth, die een van zijn (voor) moeders is, geëerd, door het naar haar genoemde boek te lezen. (In Jeruzalem gaan de Joden dan ook op het feest van Pinksteren naar de tombe van David om hem daar te gedenken).

Al tast men dan blijkbaar wat in het duister als het gaat over de vraag: waarom wordt Ruth gelezen, al jaren lang wordt door de Joden het boek Ruth op de tweede dag van het Pinksterfeest in zijn geheel gelezen voor het lezen van de Thora, dat in elke eredienst gebeurt.

Een andere gewoonte is dat in de Middeleeuwen het gedeelte van de Thora dat gelezen zou worden vers voor vers vertaald werd uit het Hebreeuws in het Aramees, omdat er nog zoveel Joden waren die wel het Aramees maar niet het Hebreeuws kenden. Voor dat men hier mee in de dienst begon werd er eerst een plechtig gezang in het Aramees gezongen (Akdamot) om God te prijzen. Op de tweede dag werd er nog een ander Aramees gezang gezongen. Het eigenaardige is dat toen dat vertalen van het Hebreeuws in het Aramees al lang was afgeschaft, die twee Aramese gezangen in de eredienst gehandhaafd bleven. En ... als de Tien Geboden gelezen werden ging de gehele gemeente staan!

Op de laatste dag van het Pinksterfeest werden de doden herdacht. Yizkor, herdenkingsdiensten werden dan gehouden. Er werd voor de doden gebeden:

• om God op de deugden der voorvaderen te wijzen, opdat God hun nakomelingen mocht zegenen.

• om God te vragen hun zonden te vergeven, omdat die anders aan het nageslacht zouden worden bezocht.

• om de zonden der voorvaders te vergeven, opdat hun zielen in vrede mochten rusten (2 Maccabeeën, hoofdstuk 12).

Na de eerste kruistocht (1096) waarbij duidenden Joden werden gedood, werd er een begin gemaakt met speciale herdenkingsdiensten om te bidden voor de martelaren. Dat gebeurde vooral in de Duitse Jodengemeenten. De namen der doden werden geschreven in gedachtenisboeken en op Pinksteren (doch later viermaal per jaar) werd er gevraagd of God hun zielen wilde binden in de bundel van het eeuwige leven, dat werd een standaardzin in de Yizkor, de gedachtenis (memorial) dienst.

De Joden aten op de eerste dag van Pinksteren melkspijzen om aan te duiden dat wat de Thora betreft zelfs de knapste Jood nog maar een klein kind is wat het verstaan van de Wet betreft. De Thora werd ook gewoonlijk met melk en honing vergeleken. Het jaarfeest van de Wetgeving werd ook gebruikt om de kinderen godsdienstlessen te geven. Ze kregen les in de Wet. En aan het einde van de les kregen ze gebak met melk en honing en soms ook een ei. De gewoonten wat betreft de Thora en het zingen van bepaalde gezangen zijn op de Grote Verzoendag, de Achtste Dag van het Loofhuttenfeest, de Laatste Dag van het Paasfeest, en de Laatste Dag van het Pinksterfeest vrijwel gelijk, al moet ik zeggen dat de gewoonten die ik hier beschreef voornamelijk gevonden worden bij de Ashkenazim. De Shephardim wijken daar wel wat van af. Zij spreken Hebreeuws en Ladino. Zij eten ook wat anders op Pinksteren, maar het zijn wel melkspijzen! Gebak gevuld met kaas, Sinaivla, de anderen eten dan noedels met kaas! Het komt echter steeds op hetzelfde neer: grote eerbied voor de Wet, zelfs al wordt een tekst verkeerd uitgelegd. De Joden zullen geen zuivel nuttigen met vlees, want de Wet zegt: gij zult het bokje niet koken in de melk van zijn moeder! alsof die tekst betekent dat zuivel op vlees verboden is!

De Shephardim hebben nog weer een andere gewoonte op Pinksteren. Een speciale ketuba - een huwelijkscontract wordt voorgelezen in de synagoge in de Hebreeuwse taal, maar ook in het Ladino om te symboliseren dat Israel op dit Pinksterfeest gedenkt dat het bij de Sinai met de Thora, de Wet gehuwd is.

Ik ben zelfs wel eens bang dat ze aan de Thora goddelijke eer bewijzen.

Dutch

Uit Nederland

Radio Nederland ☐ De president van de Nederlandse Bank, Dr. Wim Duisenberg, waarschuwt in zijn jaarverslag tegen protectionistische maatregelen. Door de verviechting van de wereldeconomie kan volgens hem geen land ter wereld het zich veroorloven om zijn markt af te schermen. Overigens meent Duisenberg dat het dieptepunt van de economische recessie is gepasseerd. Hij constateert in Nederland een laag inflatietempo, een harde gulden, een versterkte concurrentie positie en een gematigde loonkostenontwikkeling. Bezorgd is de bankpresident over het groeiende financieringstekort van de Nederlandse overheid. De ontwrichtende gevolgen daarvan zullen zichtbaar worden als in een aantrekkende economie het bedrijfsleven voor uitbreiding van zijn activiteiten geld moet gaan lenen op een kapitaalmarkt die door de overheid zwaar wordt belast.

De werkgevers-organisaties VNO en NCW gaan in grote lijnen wel akkoord met het jaarverslag van de president van de Nederlandse Bank.

☐ De gemeente Amsterdam overweegt om ergens in de stad een blijvend gedenkteken op te richten voor de vier in El Salvador omgekomen journalisten. Voor het gebouw van het Amerikaanse Consulaat zijn door demonstranten spontaan vier kruisen neergezet, maar die kunnen daar volgens de gemeente niet blijven staan. De Verenigde Staten beschouwen de kruisen voor de deur van het consulaat als een vijandelijke daad. Het gebouw werd een maand geleden beschadigd bij een demonstratie naar aanleiding van de dood van de vier journalisten. Sindsdien is het consulaat gesloten. Amerika heeft geëist dat in de toekomst betere veiligheidsmaatregelen worden getroffen.

☐ Ruim 800 Zuidmolukkers hebben in Den Haag het 32-jarig bestaan herdacht van de republiek der Zuid-Molukken. Zij trokken demonstrerend door de binnenstad en boden petities aan bij de Indonesische, Russische, en Amerikaanse ambassades. Daarin zeggen zij hun strijd voor onafhankelijkheid te zullen voortzetten. De manifestatie eindigde met muziek en dans en een toespraak van de president in ballingschap ingenieur Manusama.

☐ Het grote jaarlijkse bloemencorso is weer gehouden in de traditionele bloembollenstreek tussen Haarlem en Leiden. In deze streek — achter de duinen van de Noordzeekust — worden al bloembollen geteeld sinds de zeventiende eeuw. De produktie is overigens de laatste tientallen jaren achteruit gegaan doordat veel grond in gebruik is genomen voor woningbouw. Tachtig procent van de Nederlandse bollenproduktie komt nu uit andere streken van het land.

☐ De Kema in Arnhem, het onafhankelijke instituut voor de test van electrische installaties, wordt betrokken bij de electrificatie van grote delen van China. Het gaat hier om de aanleg van een nationaal electriciteitsnet van vele tienduizenden kilometers. Kema staat de Chinezen bij met kennis en mankracht. Of Nederlandse bedrijven later betrokken worden bij dit miljarden project, durfde de Kema nog niet te zeggen.

☐ De politie gaat weer meer alcoholcontroles houden bij automobilisten. Na een kentering, gaan nu kennelijk weer meer mensen met een glaasje op rijden. Bij de laatste controle bij Utrecht was 9 procent van de automobilisten onder invloed.

☐ Toen iemand de familie Zomerhuis in Apeldoorn opbelde, werd de haak opgenomen en kwamen er angstwekkende geluiden uit te voorschijn. Een onderzoek van de politie wees uit dat de telefoon, toen er niemand thuis was, was opgenomen door de hond.

T.s.s. STEFAN BATORY

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Dutch

Nieuwe Internationale Christelijke Universiteit wil bijbelgetrouw zijn

W.J.J. Glashouwer

Reformatorisch Dagblad — In EO-kring wordt hard gewerkt aan de oprichting van een Internationale Christelijke Universiteit (ICU), die haar zetel in Nederland zal krijgen. Als voertaal zal zij echter de Engelse taal gaan hanteren. Het is ook de bedoeling dat het organiserende comité, dat nu nog geheel uit Nederlanders bestaat, een meer internationaal karakter krijgt.

De initiatiefnemers hopen in 1983 de eerste studenten te kunnen ontvangen. De nieuwe onderwijsinstelling zal nauw samenwerken met de in Amersfoort gevestigde Evangelische Hogeschool, die thans vijf jaar bestaat.

EH-directeur drs. J.A. van Delden maakt dan ook deel uit van het ICU-comite dat onder voorzitterschap staat van W.J.J. Glashouwer van de EO. Secretaris is dr. C.A. Tukker, die ook aan de EH verbonden is.

Fondsen

EO-directeur drs. L.P. Dorenbos treedt op als penningmeester. Hij ziet goede mogelijkheden om de benodigde fondsen voor de ICU bij elkaar te krijgen. Alleen al in Nederland verwacht hij een achterban van 400.000 gezinnen.

De ICU rekent althans voorlopig niet op enige officiele erkenning of overheidssubsidie. Zij zal ook een heel ander karakter dragen dan de Nederlandse universiteiten en daar ook qua niveau niet mee vergelijkbaar zijn.

Primair willen de initiatiefnemers zich richten op de westerse wereld. Maar ook in de Derde Wereld zien zij een grote behoefte aan bijbelgetrouw hoger onderwijs. Wel zal het studiepakket van de ICU daarvoor ,,vertaald'' moeten worden naar een (nog) lager niveau.

Voorlopig wordt gedacht aan drie studierichtingen: godsdienstwetenschappen, wijsbegeerte en sociale wetenschappen. In duscussie is nog in hoeverre de ICU ook moet opleiden voor het predikantschap. Zijn er kerken die daar behoefte aan hebben?

Open universiteit

De ICU zal het karakter krijgen van een ,,open universiteit'', zoals die in de Angelsaksische landen al vele jaren bestaan. Het onderwijs wordt gegeven met behulp van schriftelijke lessen en audiovisuele hulpmiddelen.

Dit systeem biedt economisch gezien vele voordelen. Men kan studenten over heel de wereld van dienst zijn (mits ze de Engelse taal machtig zijn). Een college van een hoogleraar op video opgenomen, kan desgewenst duizend maal worden afgedraaid. Een groot nadeel hierbij is echter het gebrek aan contact tussen docenten en studenten en tussen de studenten onderling.

Grondslag

Nu de bestaande (christelijke) universiteiten niet of nauwelijks meer willen uitgaan van de betrouwbaarheid van Gods Woord, achten de initiatiefnemers het geboden hier een bijbels verantwoord initiatief tegenover te stellen.

,,De Bijbel spreekt met absoluut gezag, niet alleen over geloof en verlossing, maar ook over geschiedenis en natuur, mens en maatschappij'', aldus de grondslag van de nieuwe universiteit. Ten aanzien van de vragen rond creatie en evolutie betekent het bijbelgetrouwe karakter van de ICU dat men gelovig aanvaardt wat de Schrift in de eerste hoofdstukken meldt over schepping en zondvloed. Deze bijbelhoofdstukken hebben wel degelijk ook historische en natuurwetenschappelijke betekenis. Anderzijds wil men zich hoeden voor een simplistisch fundamentalisme.

De afgelopen maanden zijn er ook gesprekken gevoerd met vooraanstaande roomskatholieke wetenschapsbeoefenaars van orthodoxe signatuur. Die worden immers geconfronteerd met dezelfde problemen als de mensen van de EO en EH.

Diepgaande gesprekken maakten echter duidelijk dat ondanks veel gemeenschappelijk geloofsgoed en veel gemeenschappelijke vijanden, fundamentele verschillen in denken een officiele samenwerking onmogelijk maakte. Wel was er over en weer de bereidheid om elkaar bij te staan, bijv. in de vorm van gastcolleges van rooms-katholieke docenten aan de op te richten ICU.

Ontario Tax Grants Voor Bejaarden

De termijn voor 1982 tot een maximum van $310 is verzonden

Ontario Tax Grants voor Bejaarden is een programma dat speciaal is ontworpen als een compensatie voor gemeentelijke- en schoolbelasting voor inwoners van Ontario die 65 jaar zijn of ouder. Ontario's Ministerie van Belastingen heeft inmiddels alle cheques verzonden die de eerste termijn uitmaken van de Property Tax Grants in 1982 tot een bedrag van $250, en een nieuwe tijdelijke Home Heating Grant van $60. Deze cheques zijn verzonden op 10 mei.

Wie hebben het ontvangen?

- ☐ Als u 65 jaar bent of ouder en uw eigen huis bezit of een huis huurt dan komt u in aanmerking voor de Property Tax Grant.
- ☐ De cheque voor de termijn in 1982 is verzonden aan alle bejaarden van Ontario die de Property Tax Grant over 1981 ontvingen.
- ☐ Het is bedoeld om u te helpen bij het betalen van uw grondbelasting of huur voor de eerste helft van 1982. In de herfst zult u automatisch een aanvraagformulier ontvangen voor de rest van uw toeslag.

Wie heeft het niet ontvangen?

Indien u geen Property Tax Grant over 1981 ontving dan ontving u ook niet het laatste gedeelte in mei. Met name bejaarden moeten weten dat:

- ☐ Indien u verblijft in een verpleeghuis (Nursing Home), een bejaarden tehuis, of een ander tehuis waarvoor u geen grondbelasting betaalt, dan komt u niet in aanmerking voor de Property Tax Grant.
- ☐ Indien u 65 jaar werd na 31 december 1981 (en dus het vorig jaar niet in aanmerking kwam voor een toeslag) dan zult u nu ook niet de laatste termijn in mei hebben ontvangen. U ontvangt echter een aanvraagformulier voor de hele toeslag in de herfst.

Temporary Home Heating Grant

Dit jaar is $60 als een Temporary Home Heating Grant toegevoegd aan het Ontario Tax Grant Program, teneinde bejaarden te helpen nu de prijzen voor verwarming plotseling verhoogd zijn. Deze $60 is inbegrepen in de cheque van mei. Bijvoorbeeld: als u een Property Tax Grant ontving van $480 in 1981 dan bedraagt uw cheque nu $300 (de helft van $480 + $240 plus $60).

Voor meer informatie kunt u bellen het meertalige informatiecentrum van het Ministerie:

☐ In Metro Toronto— dial 965-8470

☐ In Area Code 807— ask the Operator for Zenith 8-2000

☐ In all other areas— dial 1-800-268-7121

of schrijf naar:

Ministry of Revenue, Guaranteed Income and Tax Credit Branch, Queen's Park, Toronto, Ontario. M7A 2B3

Ontario Ministry of Revenue

George Ashe, Minister

T.M. Russell, Deputy Minister

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THANKS

LOOYEN: We would like to thank all our children, grandchildren, relatives and friends for the many best wishes, gifts, cards and flowers on the occasion of our 50th Wedding Anniversary. Above all, we thank our Lord for all his many blessings.
Mr. and Mrs. L. Looyen, Sunset Homes, 2 White St., Bldg. A., Unit 107, St. Catharines, ON L2N 1Z2

WESTERTERP: Many thanks for the wonderful evening and the many 50th Wedding Anniversary cards, letters and best wishes.
Peter and Thea Westerterp, Aylmer, Ont.

VANDER KOOY: We would like to thank all our children, grandchildren, relatives and friends for the many best wishes, cards and flowers on the occasion of our 45th Wedding Anniversary. Above all, we thank our Lord for all his many blessings.
Mr. and Mrs. James vander Kooy, R.R.#5, Simcoe, ON N3Y 4K4

ADOPTION

SLOFSTRA: On May 9, our three new children, Paul 12, Sarah 9, and Jonathan 8, were baptized in the First Chr. Ref. Church of London. It has been nine months since the Lord doubled the number of our children to six. Praise the Lord with their older brother Mark and their little sisters, Christy and Rachel; praise the Lord with the Slofstra and Schweitser families for bringing the eight of us together from such different situations and backgrounds.
Peter & Marja Slofstra (nee Schweitzer), 1035 Brough St., London, ON N6A 3N5

STRUYK: We are thankful to our Lord for sending to our home, PAUL PETER. He was born on April 23, 1976. He received God's covenant through baptism on April 18, 1982. May we be given the wisdom to also bring him up in the fear of the Lord.
Brothers and sisters: Sandra Ann, Patrick Francis, Lily Effie, Cathy Mary, Michael Bert and Julie Janine. Parents: Bert and Effie Struyk.
R.R.#5, Cayuga, Ont.

BIRTHS

BOSKAMP: Peter and Betty thank the Lord for the safe arrival of their daughter ANITA KATHERINE on May 7, 1982, weighing 9 lbs. 11 oz. A sister for Elaine. Second grandchild for Mr. and Mrs. R.E. Taylor. Hanover, Ont., 32nd grandchild for Mrs. A.T. Boskamp of Holland.
R.R.#1, Waterdown, ON L0R 2H0

DOUMA: Thankful to God, the creator of all life, we rejoice in the birth of our daughter and sister, AMANDA CHRISTINE, born on April 23, 1982; 26th grandchild for Mr. and Mrs. H. Diemer, St. Catharines and 33rd grandchild for Mr. and Mrs. H. Douma, Wellandport. Louis, Grace, Elaine, Erin and Carrie Douma.
R.R.#3, Wellandport, Ont.

BIRTHS

"For thou O Lord, hast made me glad by thy work; at the works of thy hands I sing for joy" (Psalm 92:4).
BOONSTRA: We, John and Leny announce the birth of our our son WESLY, born April 5, 1982, with thanks to God for giving this child in our care. A brother for Joanne, (John and Laurie) with Karin, Rick, Ed, Monica, Stanly, Marvin, Floyd, Nellie. Thankful Grandparents are Mr. and Mrs. J. Boonstra Sr., Telkwa, BC and Mr. and Mrs. J. Winkelman, Schiedam, Holland.
Neale Rd., R.R.#1, Telkwa, BC V0J 2X0

FERNHOUT: On May 7, 1982, we welcomed our daughter, MARI-JOY HELENE, home from the hospital. She was born March 3, 1982, weighing 1160 grams (2 lbs. 9 oz.). Johanna, Jonathan and Jeffrey are happy to have her home. We praise God for his faithful care. We thank our friends and relatives and the Womens College Hospital staff for their faithful support through a couple of difficult months. Mari-Joy's grandparents are Mr. and Mrs. S. Dykstra of Winnipeg and Mrs. M. Fernhout of Chatham.
Harry and Hilda Fernhout, 48 Kerr Rd., Toronto, ON M4L 1K5

"We know that in everything God works for good with those who love him" (Romans 8:28ff).
HARTMAN: Bert and Wilma (nee Visser) give thanks and praise to God for again showing us his steadfast and abiding love with entrusting to us another beautiful child, a girl. She was born April 30, 1982 and weighed 8 lbs. 3/4 oz. We have named her APRIL (to open). A hearty welcome from big brother Shawn. April is the 19th grandchild for Mr. and Mrs. J. Hartman of Dundas, Ont., and the 10th grandchild for Mr. and Mrs. F. Visser Woodstock, Ont. She is also the 29th great-grandchild for Mr. and Mrs. S. Hoiting Sr. of Woodstock, Ont. and the 40th great-grandchild for Mrs. A. Visser of Hoogkerk, the Netherlands.
15 Cross St., Dundas, ON L9H 2R3

JORRITSMA: John and Brenda (nee Voortman) thank and praise God for the safe arrival of their first child, SAMANTHA DANIELLE, born April 7, 1982, weighing 9 lbs. 2 oz. She is the first grandchild for Mr. and Mrs. H. Voortman and the 13th grandchild for Mr. and Mrs. I. Jorritsma of Burlington. Great-grandparents are Mr. and Mrs. J. VanderWal, and Mr. and Mrs. J. Voortman of Hamilton and Mr. W. Jorritsma of Friesland.
1270 Tavistock Dr., Burlington, ON L7P 2N5

KAMERMAN: Jack and Jenny (nee Nymeyer) thank God, the giver of life, for the precious gift of their second child, JUSTIN JACOB, born May 7, 1982, weighing 8 lb. 10 oz. A little brother for Leonard. Thirteenth grandchild for Mr. and Mrs. Wout Kamerman, The Netherlands. Fifth grandchild for Mr. and Mrs. Leonard Nymeyer, Cayuga, Ont. Eleventh great-grandchild for Mr. and Mrs. G. VanderSleen, Pembroke, Ont.
Home address: R.R.#1, Hwy. #56, York, ON N0A 1R0

SISSONS: Martin and Coreen (nee Vogel) praise and thank God for the safe arrival of a healthy son, CHRISTOPHER MARTIN, born March 29, 1982. A brother for Jonathan.
R.R.#2, Newcastle, ON L0A 1H0

ZIMMER: David and Rose thank God for the safe arrival of HEATHER NOEL, born on April 22. A welcome sister for Erin and Peter. Proud grandparents are Mr. and Mrs. Peter Hogeterp and Dr. and Mrs. Charles Zimmer III.
2428 Harris St., Crescent Springs, Kentucky 41017

MARRIAGES

BRAK-DE JONG: Mrs. Johan Brak of Frankford, Ont. and Mr. and Mrs. Dick De Jong of Hastings, Ont., are pleased to announce the forthcoming marriage of their children, JUDITH CORINNE and TREVOR RICHARD. The wedding will take place, D.V., on Saturday, June 12, 1982 at 1:30 p.m. in the Chr. Ref. Church of Trenton, Ont. Rev. J.N.V. Koole officiating. Future address: R.R.#1, Campbellford, Ont.

MIEDEMA-WITTEVEEN: Mr. and Mrs. Dick Miedema and Mr. and Mrs. Henry Witteveen, are pleased to announce the forthcoming marriage of their children, BETTY and BRUCE. The ceremony will take place, the Lord willing, on Saturday, June 5, 1982, at 4:00 p.m., in the Bethel Chr. Ref. Church of Listowel, Ont.
Future address: Wycliffe Bible Translators, Calgary, Alta.

SHRIMER-MULDER: Mr. and Mrs. John Shrimer, Grimsby, Ont., and Mr. and Mrs. Peter Mulder, Hamilton, Ont., are happy to announce the forthcoming marriage of their children, HENRIETTA INGRID and CLARENCE ANDREW. The ceremony to take place, the Lord willing, on Saturday, June 5, 1982, at 4:30 p.m. in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. J.W. Van Weelden officiating.
Future address: 3A Glenwood Ave., Grimsby, ON L3M 3V6

SMIT-KOENES: Mr. and Mrs. J. Smit and Mr. and Mrs. K. Koenes are happy to announce that their children, TERRY and BRIAN will dedicate their lives to one another in marriage, the Lord willing, on May 29, 1982. The ceremony will take place at 2:00 p.m. in the Grace Chr. Ref. Church of Scarborough, Ont. Rev. Vos officiating.
Future address: 55 Wynford Hgts Cres., Apt. #1910, Don Mills, ON M3C 1L5

SPRONK-DYKSTRA: Mr. and Mrs. Nick Spronk and Mr. and Mrs. James Dykstra rejoice in the marriage of their children, MARILYN and SID, as they begin their life together in Christ. This celebration will take place, the Lord willing, on Saturday, June 26, 1982 at 2:30 p.m. in the Maranatha Chr. Ref. Church, Edmonton, Alta. Rev. H. Praamsma officiating.
Future address: Box #1761, Bonnyville, AB T0A 0L0

SPIER-PEEREBOOM: Believing that the Lord has brought our children together, Mr. and Mrs. C. Spier and Mr. and Mrs. J. Peereboom are pleased to announce the forthcoming marriage of their children CONSTANCE B. and WILLIAM S. The ceremony will take place, the Lord willing, on Saturday, July 3, 1982 at 2 p.m. in the First Chr. Ref. Church of Victoria. Rev. D.R. Tigchelaar officiating.
4088 Atlas Place, Victoria, BC V8Z 2G6

VANDER LEEUW - SCHILSTRA: Mr. and Mrs. Jake Vander Leeuw are pleased to announce the forthcoming marriage of their daughter, JULIE to RICHARD, son of Mr. and Mrs. Jack Schilstra of Dunnville, Ont. The marriage will take place on June 5, 1982, D.V., at 2:30 p.m. in the First Chr. Ref. Church in London, Ont. Rev. M. Greidanus officiating.

VANDERPLOEG-CRUZ: Mr. and Mrs. John VanderPloeg are pleased to announce the forthcoming marriage of their daughter, AGNES to MR. JUAN B. CRUZ. The ceremony will take place, D.V., on Friday, May 28, 1982 at 7:00 p.m. in the St. Thomas Church of Chicago Heights with Father Jack Kerham officiating.
Future address: 133 Carriage, Candlelight Village, Chicago Heights, ILL 60411

MARRIAGES

VELD-DE HAAN: Mr. and Mrs. Ralph Veld of York, Ont. and Mr. and Mrs. John De Haan of Smithville, Ont., are pleased to announce the forthcoming marriage of their children, GRACE and PETER. The ceremony will take place, D.V., on Friday, May 21, 1982, at 6:30 p.m., in the Maranatha Chr. Ref. Church of York, Ont. Rev. P. Stel officiating. Future address: R.R.#1, Smithville, Ont.

WILBRINK-BAXTER: Mr. and Mrs. Wietse Wilbrink and Mr. and Mrs. Robert Baxter, are pleased to announce the forthcoming marriage of their children, EVELYN ANNE and DANIEL JAMES. The ceremony will take place, the Lord willing, on Saturday, June 5, 1982 at 3:00 p.m., in the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont. Rev. Peter Van Egmond officiating.
Future address: 70 Longbourne Cres., Bramalea, ON L6S 2R9

ANNIVERSARIES

Oenkerk Edmonton
1932 1982

Thankful to God, we wish to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

MENNO and JANTJE ADMIRAAL
(nee Blom)

We rejoice with them and pray for the Lord's continued blessings. Best wishes can be extended to them on Wednesday, May 25, 1982, from 2-4 p.m. 10903-38 St., Edmonton.
Their thankful children, grand- and great-grandchildren.

On May 27 we will remember with joy and thanksgiving the 50th Wedding Anniversary of,

JELLE and KLASKE BAKKER
(nee Bergstra)

Their lives are living proof of Psalm 91.
Tom & Jo Bakker — Santa Barbara, CA

1957 1982
June 1

With joy and thanksgiving to God, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

RAY and CLARA BOUMA
(nee Westendorp)

Happy anniversary Dad and Mom, Pake and Beppe.
We wish you God's blessing on this day and pray that he will continue to bless and keep you in his care.
Love from:
Kathy & Mike Vandersluis; Tara, Scott — Chatham
Tracy & George Bultje; Christina — Chatham
Sylvia & Dan West — Sarnia
Lorraine Bouma — at home
Denise Bouma — at home
Home address: 51 Holland Ave., Chatham, ON N7M 5X8

1957 1982
June 4

"And God blessed them" (Genesis 1:28).
With praise and thanksgiving to our Lord, we are happy to share in the celebration of our parents 25th Wedding Anniversary.

JOHN and WINNIE BRON
(nee Feenstra)

We thank God for the love and happiness we shared together as a family and pray that God will continue to bless us in the future.
Allen & Brenda (engaged)
Janet
Judy & Pete (boyfriend)
Bill
Open house will be held in the Mount Brydges community hall on Saturday, June 5, 1982, from 7:30 - 10:00 p.m.
Best wishes only.
Home address: 91 London St., Mt. Brydges, ON N0L 1W0

ANNIVERSARIES

Balk, Fr. Oshawa, Ont.
1957 1982
June 4

Wedding text: "By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night" (Exodus 13:21).
With joy and thankfulness to the Lord for his many blessings, we are happy to announce and celebrate the 25th Wedding Anniversary of our parents and grandparents,

SIEBREN and ANNY DOORENSPLEET
(nee Jongsma)

Together with them we thank the Lord for his many blessings to them in their 25 years together and pray for his continued guidance and care in the years ahead.
With love and appreciation from your children:
Annette — Oshawa
Sonya & Dave — Mississauga
Allan — Oshawa
Stan — Oshawa
and grandson: Matthew
You are invited to share this happy occasion with us at an open house to be held June 5, 1982 from 2-5 p.m. at Mom and Dad's residence.
84 Sunset Ave., Oshawa, ON L1G 3L2

1932 1982
June 2

We are thankful to the Lord that we may celebrate with our parents and grandparents,

JELLE and WYTSKE DYKSTRA
(nee Zylstra)

their 50th Wedding Anniversary.
We wish them the Lord's blessings on this day, and pray that He will continue to bless and care for them in the years ahead.
With love from your children and grandchildren:
Nick & Frances Dykstra; Chuck, Richard — Belleville,
Alice & John Rekman — Sarnia
Hessel Dykstra & Connie Schilstra (engaged) — Bloomfield
William & Virginia Dykstra; Emily, Bill, John — Chatham
Rennie & Marten VanderWal; Rose, Wendy, Marcis, Krista, Carla — Foxboro
Jane & John Breukelaar; Ian, David, Karen — Peterborough
Open house will be held at Bethany Chr. Ref. Church, Bloomfield, D.V., June 5, 1982, from 2 p.m. to 5 p.m.
Best wishes only.
Home address: R.R.#1, Bloomfield, ON K0K 1G0

1937 1982
May 27

With joy and thanksgiving to our covenant God, we hope to celebrate, the Lord willing, the 45th Wedding Anniversary of our parents and grandparents,

JOHN and YMKJE VANDER WERF
(nee de Jong)

May God's faithfulness be your source of strength and joy day by day, and may you together experience his blessing in your future.
Love and congratulations from your children and grandchildren:
John & Nellie Vander Werf; Marlene, Cathy, John, Brenda — Calgary
Al & Helen Dykema; Henry, John, Evelyn, Richard — St. Catharines
Stan & Emmy Antonides; Caroline, Linda, Harold, Renee — Jordan Station
Jack & May De Visser; Paul, Karen, Jason, Laura — St. Catharines
Jack & Annette Vander Werf; Benjamin, Amy, Jarrod — St. Catharines
Marty & Mary Joldersma; Anne — London
Open house will be held on May 29, 1982 from 1:30 - 3:30 p.m. in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont.
Home address: 512 Niagara St., St. Catharines, ON L3M 3P5
Best wishes only.

Classified Advertising

ANNIVERSARIES

Dresden Sarnia
1957 1982

June 1

"The Lord will watch over your coming and going, both now and forevermore" (Psalm 121:8, NIV).
With joy in our hearts and thanksgiving to God, our heavenly father, we hope to celebrate the 25th Wedding Anniversary of our parents,

HANK and HILDA FOHKENS
(nee Tolsma)

Congratulations Dad and Mom.
With love:
John & Marilyn Benedictus; Jason, Eileen — Sarnia, Ont.
Henry — at home
Judy — at home
Eric — at home
Open house to be held, D.V., on Saturday, June 5, 1982, from 2:00 to 4:00 p.m., at home.
Home address: 390 Davis St., Sarnia, ON N7T 1C3

Lethbridge Bloomfield
1957 1982

June 6

"If thy presence will not go with us, do not carry us up from here" (Exodus 33:15b).
With thankfulness to our Lord we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and ANN KEMPENAAR
(nee Wever)

May the Lord's faithfulness and promise be ever upon them.
Cathy (and Ron Vander Vliet — engaged)
Peter
Michael
Janet
Jacob
Elizabeth
Edward
We invite relatives and friends to an Open House, at the Demorestville Hall, Demorestville, Ontario — Friday, June 4, 1982 at 8:00 p.m.

Middenmeer, Holland Smithers, B.C.
1957 1982

June 7

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

MARK and CONNIE KRYGER
(nee Hazenberg)

We pray that God may continue to bless them and keep them for many more happy years together.
With love from:
Ena & George; Mark, Roger
Wilma & Mike
AnneMarie
Joanne
Lisa
Home address: Box 2018, Lund Ave., Smithers, BC V0J 2N0

1942 1982

June 6

With joy and thanks to our Lord, we are happy to announce the 40th Wedding Anniversary of our parents,

JELLE and JISKJE REKKER
(nee Vander Beek)

May the Lord continue to bless them and keep them in his constant care.
Siebe & Lucy Rekker; Renita, Jeff, Tara
John & Pat Rekker; Jason, David, Nathan, Jennifer
Joe & Diane Rekker; Scott, Lisa
Dirk & Sylvia Bouma; David, Juanita, Leisha, Andrea
Harry & Nellie Rekker; Leona
Frank & Julia Hoftyzer; Michelle, Arlene, Daniel
Home address: R.R.#6, Bowmanville, ON L1C 3K7

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Edmonton

ANNIVERSARIES

1952 1982

May 20

With praise and thanksgiving to our Lord, we are happy that we may share and celebrate with our parents and grandparents their 30th Wedding Anniversary.

HARRY and BETTY ROFFEL
(nee Geerlinks)

May the Lord continue to bless them and keep them in his care in the years ahead.
With love and congratulations from us all:
Fransina & Hank Rensink; Rachel, Heather
Harry & Milly Roffel; Leanne, Freddy
Sylvia & Reg Mulder; Melissa, Jeremy, Brent
Gary & Carla Roffel
Fred — passed away to be with the Lord
Margaret — at home
Liz — at home
Home address: 4 Prince St., Glen-Williams, ON L7G 2X2

1942 1982

May 27

With praise and thankfulness to the Lord, we announce the 40th Wedding Anniversary of our parents,

JOHANNES and JANTJE SUURDT
(nee vander Bij)

We thank the Lord for caring for them during these 40 years and pray for his continuing guidance and care in the years to come.
Wedding text: "Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5).
Congratulations and love from your children and grandchildren:
Maryse & Rangco Bronsema; Jennifer, Angela, Tanya, Randa — Bethany, Ont.
Andre & Coby Suurdt; Jeannette, Shirley, Jonathan, Maurice — Frankford, Ont.
Yvonne & John Bom; Andre, Janice, Jeffrey — Nepean, Ont.
Gerald & Alice Suurdt; Brian, Janet, Elaine, Nicole, Samantha — Frankford, Ont.
Home address: 27 Kingt St., Box #475, Frankford, ON K0K 2C0

Makkum Stratford
1942 1982

May 20

"May the Lord bring you into an ever deeper understanding of the love of God and of the patience that comes from Christ" (2 Thess. 3:5).
With joy and thanksgiving to the Lord, we are happy to celebrate the 40th Wedding Anniversary with our parents and grandparents,

MARTEN and AKKE TALSMA
(nee Bouma)

May God continue to bless them with love and faith. Happy Anniversary Dad and Mom, Pake and Beppe.
Mike & Jean Talsma; Michelle, Marvin, Darryl, Stephen — London, Ont.
Theresa Talsma — Stratford, Ont.
Home address: 167 Nile St., Stratford, ON N5A 4E3

1957 1982

June 5

REV. ARIE and GERALDINE VANDENBERG
(nee VanderLinde)

hope to commemorate their 25th Wedding Anniversary with joy and gratitude. Rejoice with us in the goodness of the Lord God whose mercy never fails.
Their grateful children:
Mark
Sharon
Open house to be held, D.V., on Friday, June 4, 1982, from 7:30 p.m. to 10:30 p.m., in the Gymnasium of the Clinton District Christian School, Princess St. (right behind the Chr. Ref. Church).
Home address: 123 Raglan St., Clinton, ON N0M 1L0

ANNIVERSARIES

Ommen Fruitland
1947 1982

May 28

With joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

ALBERTUS and JANSJE VELDSTRA
(nee Hansman)

We hope and pray that the Lord will yet grant them many more years.
Happy Anniversary Dad and Mom, Opa and Oma.
Love and best wishes:
Ria & Jim; Lynn-Ann, Wendy Lee, James III
Albert & Akiko
Marg & Nick; Martin, Peggy
Home address: 251 McNeilly Rd., Box #23, Group 13, Fruitland, ON L0R 1L0

1957 1982

June 4

"Look to the Lord and his strength; seek his face always" (Psalm 105:4).
With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and ALIDA ZANTINGH
(nee Visscher)

With love and our hearty congratulations from us, their children:
Jane
Michael
David
Paul
Lisa
Peter
Open house on Friday, June 4, 1982, for friends in the annex of the Calvin Chr. Ref. Church of Dundas, Ont., from 7:00 - 10:00 p.m.
Best wishes only.
Home address: R.R.#2, Dundas, ON L9H 5E2

OBITUARIES

On April 27, 1982 the Lord took unto Himself, His child, our dear husband, father, grandfather and great-grandfather,

WILLEM BROUWER

Age 86.
"His hope and comfort were in the resurrection of Jesus.
1 Cor. 15.
Thankful for his faithful witness among us of His Lord and Saviour, he is lovingly remembered by,
his wife Elisabeth (Barneveld) Brouwer
his children:
Bill & Freda Brouwer — Lynden, Wash.
Sid & Corrie Brouwer — Forest, Ont.
Henny Brouwer — London, Ont.
Phil Brouwer — Embro, Ont.
Bep & Elbert Karelsen — Sarnia, Ont.
Tony & Frances Brouwer — Cambridge, Ont.
John & Trudy Brouwer — London, Ont.
23 grandchildren and 17 great-grandchildren.
his step-children:
Bill & Nell Barneveld — Sarnia, Ont.
Jim & Corrie Barneveld — Sarnia, Ont.
Georgina & Henk VandeZande — London, Ont.
Elizabeth & Art Vrolyk — Sarnia, Ont.
Clara & Joe Velema — Toronto, Ont.
Jenny & Don Douma — Sarnia, Ont.
Predeceased by his first wife Alida Hoogendoorn.
The funeral was held from Second Chr. Ref. Church, Sarnia on Friday, April 30, 1982. Rev. F.F. Bakker officiated.
1202 Pontiac Crt., Apt. #119, Sarnia, ON

OBITUARIES

De leden van de bejaarden club ,,Gezelligheid kent geen tijd'' en de dames van de Vrouwenvereniging ,,De lampen brandende'', beide van Kingston willen hun innige deelneming betuigen aan Mr. G. Brouwer en familie met het verlies van zijn vrouw, moeder en grootmoeder,

HILDA BROUWER

Moge de Here kracht en troost geven in deze moeilijke tijd.

"Trust in the Lord with all thy heart: and lean not unto thine own understanding" (Proverbs 3:5).
On April 13, 1982, our Lord and Saviour, who so graciously sustained him during his illness, took into his glory our beloved husband, father, step-father and grandfather,

ART LEUSINK

at the age of 57 years.
Teny Leusink-Boone (nee Florusse), Box #184, Iron Springs, AB T0K 1G0
Herman & Riet Leusink — Shaughnessy
Henk & Doreen Leusink — Iron Springs
Evelyn & Dick Straathof — Iron Springs
John & Lorissa Leusink — Kelowna
Inge Boone — Calgary
Susan & George Wells (Boone) — Calgary
Gerry & Cliff Atkings — Coalhurst
Don & Joyce Boone — Coaldale
Robert Boone — at home
Arleen Leusink — Lethbridge
Peter Boone — at home
Rita Leusink — at home
Jeanette Leusink — at home
21 grandchildren
Funeral services were held in Chr. Ref. Church, Iron Springs on Saturday, April 17, 1982. Rev. G. Bomhof officiated.

On April 29, 1982, the Lord took home, after a short illness, our beloved father, grandfather and great-grandfather,

RICHARD POSTMA

at the age of 74.
Predeceased by his wife Hendrikje Postma — Meinema in 1978.
He will be sadly missed by his children:
Margaret & Andrew Hoekstra — Chatham
Gre & Dick Kloostra — Chatham
Fred & Alice Postma — Chatham
Irene & Bernard Veldboom — Chatham
John & Pauline Postma — Chatham
Henk & Frances Postma — Grimsby
Andy & Jennie Postma — Welland-port
Richard & Marlene Postma — Dunnville
Mike Postma — St. Catharines
Mark & Sina Postma — St. Catharines
Also survived by 37 grandchildren and 5 great-grandchildren.
Funeral services were held from First Chr. Ref. Church, Tweedsmuir Ave. E., Chatham on Saturday, May 1, 1982. Rev. R. Fisher officiating. Burial took place in Mapleleaf Cemetery, Chatham, Ont.

De Golden Ages club, van de 2e Chr. Reformed Church, geeft met leedwezen te kennen, dat de Here in zijn ondoorgrondelijke wijsheid van ons heeft weggenomen onze trouw medelid,

GERRIT HENDRIK WESTERVELD

We zullen hem missen op onze meetings maar dat hij nu, verlost van alle pijn voor eeuwig mag juichen voor de troon der genade, is onze troost. Ook wensen wij zijn schoonzuster ,,Tante Mien'' die hem de laatste jaren zo trouw verzorgd heeft, Gods onmisbare zegen en sterkte toe.
Het Bestuur.

Qualified to teach?
Check our ads for possible openings!

TEACHERS

Ontario

CAMBRIDGE: Cambridge Christian School invites applications for the position of a part-time teacher for the **senior grades,** possible grade 7/8; ability to teach French is an asset. Send applications to Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3; phone: 623-2261

FRUITLAND: John Knox Memorial Christian School is inviting applications for a **1/2 time kindergarten** teacher; duties to commence in September, 1982. Please direct applications and resume to: Mr. Wm. Slofstra, Principal, P.O. Box #27, Fruitland, ON L0R 1L0; phone: (416) 643-2460

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level,** 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

LONDON: London District Christian Secondary School invites applications, including references, academic transcripts and resume for a position in **French.** Contact: W. Drost, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; phone: (519) 455-5360.

ORANGEVILLE: Orangeville Christian School Society invites applications for the position of **part-time French** teacher; this position involves approximately two days per week and can be combined with principal's relief. Inquiries and applications should be sent to: Mr. R. Duggan, Principal, Box #176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381

PEMBROKE: Pembroke Christian School requires, for September 1982, a qualified, committed Christian teacher for **grades 1-3**; qualifications to teach French K-8 is preferred. Send resume to: Education Committee, Box #563, Pembroke, ON K8A 6X7

Alberta

CALGARY: Calgary Christian School, located in beautiful southern Alberta, is accepting applications for the position of **principal,** commencing September, 1982. Responsibilities include overall administration and supervision of grades 1 through 12, and participation in appropriate standing committees. Anticipated enrollment for the 1982-1983 school year is 425 students. For further information and/or applications please write to: Mr. T. Tjeerdsma, Secretary of the Board, 33 Glenside Dr. S.W., Calgary, AB T3E 4K4; phone: (403) 242-3138

MEDICINE HAT: Medicine Hat Christian School Society will open a new school in September, 1982, and invites applications from qualified teachers for a possible opening in the **junior grades.** Please submit applications, including references, academic transcripts, and resume to: Mr. Wm. Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4; phone: (416) 945-2657 or Mr. John Deys, P.O. Box #809, Redcliffe, AB T0J 2P0; phone: (403) 548-7171

British Columbia

VERNON: Vernon Chr. School invites applications for the position of **principal/teacher**, for the 1982-83 school year. Vernon is located in the beautiful Okanogan Valley. Please send applications, resumes and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1P 1J4; phone: (604) 542-0681

Classified Advertising

TEACHERS

Hamilton District Christian High School
invites applications for the position of

school secretary

- With a minimum of 3 years secretarial experience.
- This is a full-time position for a mature person.

Interested applicants are asked to send their resume to:
Mr. John E. Top, Principal,
28 Athens St., Hamilton, ON L9C 3K9
PHONE: 389-3411 or 389-3119

HELP WANTED

Lawyer
required immediately
Expanding Terrace, BC law firm requires lawyer for litigation and general practice; experience preferred but not essential. Remuneration negotiable according to ability and experience. Please reply in confidence to John Vanderwal, Talstra & Company, #303-4722 Lakelse Ave., Terrace, BC V8G 1R6; (604) 638-1137

Secretary needed for small office; part-time working into full-time; good typing and accounting skills needed. Please send resume to: Box #4703, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY WANTED

Buyer seeks employment, 4 years experience in purchasing; PMAC member. Call: (416) 453-9968.

MINISTERS NEEDED

PALMERSTON: The Chr. Ref. Church of Palmerston, Ont., will need guest ministers for June 6, July 18 and 25, August 1 and 8. Ministers who would like to conduct our worship services on the above Sundays are asked to contact: Mr. Jerry Hietkamp, R.R.#1, Palmerston, ON N0G 2P0; phone: (519) 343-2801

COLLINGWOOD: Collingwood Chr. Ref. Church needs pulpit supply for Sunday July 4, 11, 18, 25. Please contact clerk, Mr. N. Mudde, 95 Alice St., Collingwood; (705) 445-6542.

*Vacation at our beautiful, sandy, supervised beaches.

SECOND PASTOR NEEDED
The Second Chr. Ref. Church of Sarnia, Ont., invites ministers who wish to seriously consider a call for this dual ministry here to write or call: Gerry de Boer, 1225 Exmouth St., Sarnia, ON N7S 1W8; (519) 344-8544. All inquiries strictly confidential.

COTTAGES

RICE LAKE
Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

GOLDEN LAKE
is for...
- the avid fisherman (best in the spring)
- those who enjoy a quiet restful vacation
- anyone who loves beautiful scenery (especially in the fall)

If you enjoy any of these things, then the place to come is Golden Lake, all our cottages are equipped with modern conveniences. Boat and motors can be rented. We have a small trailer park for campers.
For reservations or information:
Call: (613) 625-2999
or write: A & A's Resort,
R.R.#2,
Golden Lake, ON K0J 1X0
Archie & Anne Poistra [owners]

COTTAGES

Little Europe Resort
Bracebridge, Muskoka
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). ,,Little Europe'' vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.
R.S. BAKEMA
Telephone: [705] 645-2738

CEDARHOLM TOURIST RESORT
Two and three bedroom housekeeping cottages on beautiful Kennebec Lake, 80 miles west of Ottawa. Beautiful sand beach, excellent swimming. Boats, motors, canoes. Campsites with electrical hook-ups.
Stan and Betty Pranger
R.R.#1, Arden, ON K0M 1B0
Phone: 1-613-335-2058

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:
Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.
[705] 429-2420
459 Mosley St.,
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

DIVINE LAKE LODGE
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Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter.
Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.
We operate under M.A.P.
With international food
Most of our cottages are pine panelled inside, with three or four piece bathrooms.
Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.
For reservation or information, call: (705) 385-2031, or write to:
Divine Lake Lodge,
Port Sydney,
Muskoka, Ontario P0B 1L0
The Bijl's Family

MANDERLEY MANOR
Resort/Motel
Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

COTTAGES

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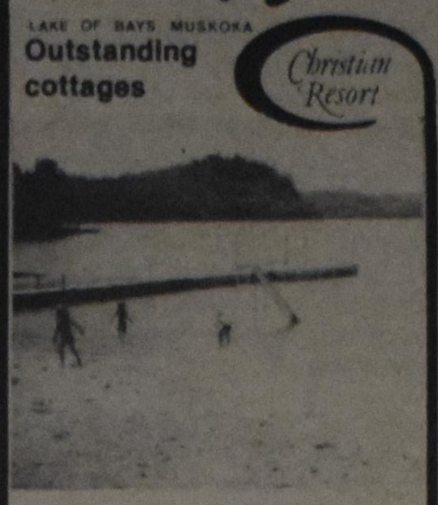
Outstanding cottages
Christian Resort



Housekeeping cottages with fireplace. Safe, sandy beach, water skiing, swimming, boating, sailing, canoeing, hiking, fishing. Golf and tennis nearby. All modern conveniences; fully equipped kitchens. Near Algonquin Park; close to everything. For reservations, or brochure contact:

The Van Gelders
BLUE WATER ACRES,
Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

PERSONAL

Christian girl between 20-25 years sought to travel with same in Canada during July and /or August and leaving from Ontario. Reply to: Box #4702, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Kunt u ons helpen bij het opsporen van de volgende personen?
AARTS, Henricus Cornelis, geboren 25 juli 1917, naar Canada vertrokken op 22 augustus 1952.
VAN BERGEN, J.A. geboren op 22 april 1941 te Heerlen naar Canada vertrokken in 1982.
BES, Willibrordus Augustinus, geboren op 17 juli 1954 te Alkmaar, laatstbekende adres te Woodstock, Ontario.
BEULEN, Hubert Antonius Johanna Maria, geboren op 18 september 1945 te Valkenburg, naar Canada vertrokken in 1970, laatstbekende adres te Saskatoon
VAN ECK, Jan, geboren op 9 maart 1917 te Hoogeveen laatstbekende adres te Hagersville, Ontario
ESSELINK, Klaas, geboren op 22 januari 1917 te Kamperveen naar Canada vertrokken op 20 mei 1958
VAN GELDER, Nico, laatstbekende adres te Toronto, Ontario
VAN DE GRIFT, Willem, geboren op 6 mei 1917 te Doorn naar Canada vertrokken in 1951
HETTINGA, Eduard, laatstbekende adres te Mountain, Ontario
LEENDERS, Johannes Josephus, geboren op 17 december 1936 te Venlo, naar Canada vertrokken in 1958.
LEVY, Izaak, geboren te Groningen op 18 november 1916 laatstbekende adres te Sarnia, Ontario
SAPULETE, Arthur Raymond, geboren op 9 juli 1950 naar Canada vertrokken in 1982.
VAN VANEVELD, Antonius Marinus, geboren 9 april 1918 naar Canada vertrokken 1973
Netherlands Consulate General
One Dundas Street West
Suite 2106, Box 2
Toronto, Ontario M5G 1Z3
tel: [416] 598-2520

REAL ESTATE

BELLEVILLE AREA: Complete dairy and cash crop farm; 405 acres, 310 acres productive workland; 150 head Holsteins, percentage registered; good quota, pipeline, full line of modern equipment plus 1 mile irrigation pipe for tomato cash crop; consists of 3 adjoining farms, barns, silos and 2 homes; ideal father and son operation.
Direct Realty Ltd.,
R.R.#5, Belleville
[613] 966-5011

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

KINCARDINE area; 200 acres; Hwy. farm in hotline; 62 tie-up dairy barn; brick house; $350,000. BD5.

TEESWATER area; 356 acres, 341 workable; 3 sets of buildings; $485,000. BG8.

COLBORNE: 96 acres, 70 workable; river footage. KA59.

HAY Twp: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

HAY TOWNSHIP: 95 acres, 90 workable; systematically tiled; Highway 83. 2A52.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable; cows, quota and machinery included. HB1.

MORRIS TOWNSHIP: 150 acres, 130 workable; house and dairy barn. ID14

HULLETT Twp: 98 acres, 84 workable; 80 sow, 200 hog capacity; brick house; FCC mtge.; Hwy. farm; $250,000. LP1.

HULLETT Twp: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

HULLETT Twp: large broiler and roaster quota; 75 acres; brick house. LC13.

KINCARDINE TOWNSHIP: 800 acres situated in the area of the proposed hot line; 4 sets of buildings; highway frontage; near Lake Huron. BD5, BG48, BB15.

GODERICH TOWNSHIP: 200 acres, 175 workable; no buildings; will sell separately in parcels of 80 and 40. NA65, 66 and 67.

HURON TWP.: large layer quota; modern set-up; beef barn; good house; 100 acres; an exceptionally nice set-up. BC1.

COLBORNE Twp: 588 acres; level land; brick house. KG54.

PERTH COUNTY: 1,060 acres, 1,000 workable; feed mill; hatchery; 2 poultry breeder barns; alfalfa plant; 6 homes; 4 beef barns. XG5.

Large selection of acreages available in sizes from 40 to 1060 in different townships.

PETER DAMSMA
R.R.#5, Clinton, ON
Phone: [519] 482-9849

BUSINESS

REAL ESTATE

Tired of being laid off? Be your own boss with excellent wages. **Janitorial business** with unlimited possibilities for sale in the Kawarthas. Reply to Box #672, Peterborough, Ont. or call: (705) 742-1869

BUSINESS FOR SALE
Fully equipped bakery, imports, delicatessen in prosperous southwestern Ontario town; established business grossing in excess of $275,000 per year; unlimited potential. Call: (519) 245-1210 or (519) 264-1973 evenings.

DAIRY FARM FOR SALE
Must be sold quickly. Minutes from Belleville; 150 acres, good buildings. Cows, quota, machinery included. Quota is 650 litres per day. Total price: $285,000.00 F.C.C. mortgage of $208,000.00, assumable to qualified buyer.

REALTOR
DIRK
WOUDSTRA
ORONO, ON L0B 1M0
416-983-5915

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

FOR SALE

Beautiful Dutch billiard table; mahogany; after 6 p.m.: (416) 827-0937, Oakville, Ont.

BUSINESS

CREATIVE WEDDING PHOTOGRAPHY
Are you excited about the one wedding that really matters this summer? Make the moment last! Let the true artistry of a photographer who is as sincerely excited about his craft as you are about your future, help ensure that the subtle nuances of special memories be preserved for as long as you both shall live.
Call or write:
John Zwart,
18 Wilkins Dr.,
Kitchener, ON N2E 1L2
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Classified Advertising

SUMMER JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a **fruit** or **vegetable farm** or **greenhouses**; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

ANNON: 16-year-old Christian girl, living on a dairy farm, would like to work as a mother's helper, in greenhouses, or any other kind of job available. Please write or call: Judy Struyk, R.R.#2, Annon, ON N0H 1B0; phone: (519) 371-0450

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BOWMANVILLE: I would like to have a summer job to continue my studies at Dordt College. I am 18; have experience in gardening, typing, housekeeping, and babysitting; would be happy with an in- or outside job either in Ontario or Alberta. Contact: Betty-Ann De Jager, 120 Scugog St., Bowmanville, ON L1C 3J6; phone: (416) 623-4824

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

BLUEVALE: 16-year-old girl seeks summer employment; is willing to do anything; has lived on a dairy farm; has experience in picking raspberries, strawberries and cucumbers. Please call or write: Joanne Veldhorst, R.R.#2, Bluevale, ON N0G 1G0; phone: (519) 887-9015

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

CALEDONIA: My name is Kerry Fluit. I will be 16 at the beginning of the summer and have one summer's experience work in a feed mill, will do any kind of work. Call or write Mr. Kerry Fluit, R.R.#1, Caledonia, ON N0A 1A0; phone: (416) 765-4222

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

CAMBRIDGE: Dutch, Christian girl, age 21, seeks summer work for 2 or 3 months on dairy farm in Southwestern Ont.; has three years experience on large, dairy farm in Holland. For more information contact: Bert Marskamp, 10 Glen Rd., Apt. #10, Cambridge, Ont.; phone: (519) 623-9142

CAMBRIDGE: 21-year-old, female agricultural student wanting summer employment, preferably on a **dairy farm** or on a fruit or vegetable farm; have 2 summer's experience on dairy farms; available from May until the end of September. Please call or write to: Janet De Vos, R.R.#32, Cambridge, ON N3H 4R7; phone: (519) 621-3869

CAMBRIDGE: 17-year-old male looking for summer employment; is willing to do anything, but would prefer **farming.** Write: Murray Salverda. R.R.#3, Ayr, ON N0B 1E0; phone: (519) 632-7542

CLINTON: 17-year-old boy looking for a full-time or a summer job. I have worked on a dairy farm, hog farm; also landscaping and camp maintenance work. Please write: Mel Visser, G.M.B. 304, R.R.#5, Clinton, ON N0M 1L0; phone: 482-3537

DRAYTON: 15-year-old male student seeks employment for the summer months on a **farm** in southern Ont.; can start June 21; one summer experience on large dairy farm. For information call: Randy Geerlinks at (519) 638-3062 or write to: P.O. Box 162, Drayton, ON N0G 1P0

DRAYTON: Summer job wanted by 19-year-old, Dordt College student; will consider every opportunity; available May 10. Apply to: Jacqueline Rumph, Box 4, Drayton, ON N0G 1P0; phone: (519) 638-2053.

DRAYTON: 17-year-old girl, raised on dairy farm wants employment, preferably farm work, but is willing to consider any other type of job; willing to work anywhere in Ontario. Cathy Visscher, R.R.#2, Wallenstein, ON N0B 2S0; phone: (519) 638-2470

DRAYTON: Jane Borger, College student looking for any type of work; available June 1, 1982; experience in: farm work, housecleaning, mother's helper, receptionist and research. P.O. Box 141, Drayton, ON N0P 1G0; (519) 638-2066 or Sigma 3, Calvin College, Grand Rapids, MI; (616) 942-9150, etc. 2172.

DRAYTON: Dutch girl wants job as mother's helper; she can cook and is handy with children; will be available for about six weeks this summer. The reason for wanting this job is to do something with her free time and polish up on her English; wages optional; preferably in southern or eastern Ontario. Call: (519) 638-3282.

DRAYTON/MOOREFIELD: 17-year-old girl would like a summer job doing anything. Phone: (519) 638-2936 or write: Sylvia Vanden-Hazel, R.R.#2, Moorefield, ON N0G 2K0

DRAYTON: 15-year-old, male student seeks employment for the summer months on a **farm** in south-western Ontario; can start June 20; has two summers experience on a cash crop farm and life time with sows. Please call Herman Scholten at: (519) 638-2257 or write: R.R.#1, Moorefield, ON N0G 2K0

DUNNVILLE: Student with nine months experience wishes to work on a **dairy farm.** Call: (416) 774-8431

DUNGANNON: 17-year-old girl seeks summer employment; available June 21 to July 31; has 1 1/2 years of experience with nursery school children. Write: Margaret Janssen, R.R.#1, Dungannon, ON N0M 1R0; phone: (519) 529-7484

GREENSVILLE: 15-year-old Christian girl, seeking summer employment; part-time or full-time; Monday - Friday as **mother's helper**; experienced in babysitting. Write or phone: Bonita Guther, 77 Brock Rd., Greensville, ON L9H 5H6; phone: 627-0645

GODERICH: I am Marietta Oskam, 16 years of age, highschool student, seeking summer employment; enjoys working with children, nursery work, outdoor work, etc. Please write: R.R.#2, Goderich, ON N7A 3X8; phone: (519) 524-6475.

GODERICH: A 16-year-old, Christian student seeks summer employment; willing to try just about everything; has experience in working on farms and with children. You can contact me by writing to: Karen Bruinsma, R.R.#4, Goderich, ON N7A 3Y1; phone: (519) 524-6033

GODERICH: Wilma Brink is willing to do anything in her summer holidays which start middle of June-September; babysitting, mother's helper, day care centre — you name it! Experienced as Vacation Bible School helper. I am a 16 year old, grade 11 student. Phone: 529-7603 or write: R.R.#6, Goderich, ON N7A 3Y3

GUELPH: Responsible, 15-year-old, female is seeking employment as a mother's helper; is experienced in housekeeping and babysitting. Write or phone: Joyce Verhulst, 21 Oriole Cres., Guelph, ON N1G 1J5; phone: (519) 824-0102.

HAGERSVILLE: 16-year-old, grade 11 student looking for summer employment on a **farm**; has experience. Please contact: Gary de Boer, Box #191, Hagersville, Ont.; phone: (416) 768-5363

HAMILTON: Graduate college student is looking for full-time work as an **architectural technician**; references available; can start immediately. Contact: Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: 774-6184.

HAMILTON: An eager 18 1/2-year-old girl looking for a full-time or part-time job, will start any time, have experience in day care, and have worked in a store management position; some farm experience. References available. Phone: 385-5402 or write: C. Bazuin, 1423 Upper Wellington St., Hamilton, ON L9A 3S8

HAMILTON: 17-year-old girl who will have completed grade 12 in June looking for summer employment; has experience in house cleaning, child care, filing and greenhouse work; references available; am willing to try anything and can work in Hamilton or Cambridge area. Contact: Sylvia Keesmaat, 126 Stone Church Rd. W., Hamilton, ON L9B 1A3; phone: (416) 383-8289

HAMILTON: Summer work wanted; 16-year-old girl is experienced in assembly work, housework and babysitting. Call: Val at (416) 383-8289. References available.

HAMPTON: 15-year-old student looking for summer employment; willing to babysit, do housework, and odd jobs around the house; can do some typing as well. Please contact Marguerita Dykstra, R.R. #1, Hampton, ON L0B 1J0; phone: 723-5600

HILLIER: 16-year-old boy, with drivers licence; 3 years farm experience and 1 summer's work on Ontario Agri-crops; will try anything; available June 21 — beginning of September. Phone: (613) 399-2984 or write: Jason Westerhof, Box #27, Hillier, ON K0K 2J0

Found Employment

HOLYROOD: 18-year-old girl would like a job on any type of **farm** or **office;** experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of **farm** or a **store** job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, Holyrood, ON N0G 2B0

JARVIS: My name is Sandra Dykstra and I'm 16 years old; looking for summer employment as **mother's helper**; have experience babysitting and working in a fast food restaurant; would be willing to do anything else. Phone: (519) 587-2142 or write: Sandra Dykstra, 53 Marley Cr., Jarvis, ON N0A 1J0

KITCHENER: A 19-year-old **electrical technician** graduate seeking summer or full-time employment; prefer work in electrical field, but will readily consider other employment. I am a hard worker with a variety of work experience. Contact: Dave Veenstra, 76 Littlefield Cres., Kitchener, ON N2E 2M5; phone: (519) 745-2212

LISTOWEL: I am a 19-year-old university student (U. of T.) willing to relocate; available immediately; experienced as a store clerk, warehouse worker, working with children; am seeking work with children but willing to do other work also. Please reply to: Tena DeRuiter, 290 Havelock Ave., Listowel, ON N4W 2A6; phone: (519) 291-3236

LONDESBORO: Harold Vanderlei, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Londesboro, ON N0M 2H0

LUCKNOW: 19-year-old fashion design student from Sheridan College seeks summer employment from mid May to early September; interested in sewing, pattern drafting, and sale clerk jobs. Write: Rosemary de Boer, R.R#1, Lucknow, ON N0G 2H0; phone: (519) 528-5045

MALLORYTOWN: 18-year-old, high school student interested in any type of job in southern or eastern Ontario; farm work experience. Please call or write: Harry Rutgers, R.R.#2, Mallorytown, ON K0E 1R0; phone: (613) 923-5428

NEPEAN: Grade 12 student seeks summer work; willing to work in the Ontario area; starting June 10 till beginning of September. Contact: Al Devries, 84 St. Claire Ave., Nepean, ON K2G 2A6; phone: (613) 224-8234

NEWCASTLE: Centennial College student of architectural technology seeks any type of employment, preferably in my field of study; available on May 17, 1982. Please phone: (416) 987-5417 or write: Mark Bandstra, R.R.#2, Newcastle, ON L0A 1H0

ONTARIO: Dutch male student (16) will do **farm work** in return for room and board during the summer months. For information call: 935-6182 (Call collect if long distance).

ORANGEVILLE: 16-year-old male is looking for a summer job. **Gardening** and other **outdoor jobs** preferred. Write to: Charles Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

ORANGEVILLE: 15-year-old girl, responsible, non-smoking seeking employment as live-in **mother's helper** or babysitter; experience in babysitting and house cleaning; references available. Write: Joanne Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

OTTAWA: 18-year-old Calvin student looking for summer employment in Ont. or Alta., experienced in office work, bakery-cashier, children's day-care centre; would prefer outside work, (farming, landscaping-maintenance, etc.) but will take anything. Write to: Carol Ann Van Nes, 15 Withrow Ave., Ottawa, ON K2G 2H7;phone: 224-1810 or Bennink Hall (354) Calvin College, Grand Rapids, MI 49506 USA

SARNIA: 16-year-old, grade 11 boy, willing to do any type of work in Southern Ontario, preferably on a beef, pig or dairy farm; have 2 years experience on beef and pig farms. Call Rob Kleine Deters, 962 Kensington Blvd., Sarnia, ON N7S 1M8; phone: (519) 337-6800

SARNIA: 19-year-old boy, second year R.B.C. student, willing to do any type of work, preferably on a dairy or beef farm, in Ontario; three years dairy farm experience. Call: Allen Kleine Deters, 962 Kensington Blvd., Sarnia, ON N7S 1M8; phone: (519) 337-6800

HOLLANDSE DAG
in
YORK CRC
D.V. WOENSDAG 26 MEI 1982
Aanvang 10 uur

Rev. J. Nuima van Smithville hoopt voor ons te spreken. Kaarten aan de deur verkrijgbaar. Willen diegenen die iets bijdragen aan het programma contact opnemen met de leider Mr. R. De Boer?

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Classified Advertising

SARNIA: I am twenty years old and would like a job; have experience in babysitting, some house work and a little experience in counter person in a restaurant. If interested call: Debbie DeHaan in Sarnia, 336-3481

ST. THOMAS: I'm a 16-year-old girl and have experience in housekeeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppelen, R.R.#5, St. Thomas, ON N5P 3S9

SEAFORTH: 18-year-old, high school graduate has experience in hog, chicken, and dairy farming; also greenhouse and market gardens; references available. Phone: (519) 527-0705 or write: Leo Vande Ban, R.R.#1, Seaforth, ON N0K 1W0

SMITHVILLE: 18-year-old high school student is in need of a summer job; will do anything; have driver's licence. Please phone or write: Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840

SMITHVILLE: 17-year-old student who is graduating from high school and going on to Calvin College would like to find work for the summer; will do anything. Write or phone: Jim Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700

STRATHROY: My name is Tim Vanden Ende and I am looking for a summer job on a **dairy farm**; have also worked on a pig farm; most of my experience is on a dairy farm. Please call: Tim Vanden Ende at (519) 245-1170 or write: 425 Westmount St., Strathroy, ON N7G 2A1

TRENTON: 16-year-old boy would like summer employment on **farm**, preferably poultry; 3 years experience. Contact: Richard Rhebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

VINELAND: 16-year-old girl in grade 11 looking for summer employment; available from June 16 - September 1st; would like to work outdoors on a farm doing any sort of job; I'd like to work on a fruit farm if possible, but willing to try anything; am not afraid of a little hard work; also would like to be a mother's helper. Please call: Mary Menger, (416) 563-8463, Vineland, Ont.

WELLAND: 16-year-old boy with beginners licence (taking Driver's Ed.) seeks employment on **dairy farm** or mixed farm; would prefer non-smoking family; am available from June 18 until September 6 also weekends if close to my residence. Please contact: Eric W. Van der Most, R.R.#3, Welland, ON L3B 5N6; phone: (416) 899-1623

British Columbia

MARA: I'm interested in helping out on a **farm.** Contact: Aida Schaap, R.R.#1, Mara, BC V0E 2K0

WELLANDPORT: Responsible, 15-year-old, girl, Chr. high student, needs work during vacation months to earn money towards next years tuition fees; loves children, but will try any type of work, anywhere in Southwestern Ontario. Wilma Van Soelen, Elcho Road, R.R.#3, Wellandport, ON L0R 2J0; phone: (416) 386-6711

WINDSOR: 18-year-old, grade 13 graduate is looking for work as a **mother's helper;** 6 years of experience; willing to go anywhere in Ont.; available from June 28 to approximately September 1, 1982; references available upon request. Contact Janet Schaafsma, 3505 Glenwood Ave., Windsor, ON N9E 2Y6; phone: (519) 969-9405

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

WYOMING: 19-year-old Calvin College (Science studies/Elementary education) student seeking employment from May 24 - June 19; experienced with children and housecleaning but willing to do anything. Please reply to: Liz Botma, R.R.#1, Wyoming, ON N0N 1T0; phone: (519) 542-7042

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

HELP WANTED

"THE LIGHTHOUSE"
needs 4 mature young people to help out for six weeks in the summer Vacation Bible School program (set-up, teaching, follow-up work); modest salary. Inquire before May 1 at: The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7; phone: (416) 535-6262.

MISC. WANTED

Wanted old post cards, old covers or anything with Dutch stamps on it pre-1950. Send them registered, with your price to: Hank Post, 122 Livingston Ave., Grimsby, ON L3M 1L6; phone: 945-8578

BOOKS WANTED: Commentaar op het Oude/Nieuwe Testament. Also books from S.G. deGraaf, I. deWolff, S. Greijdanus, B. Holwerda, A. Janse, K. Schilder, E.Th. van den Born, M.B. van't Veer, C. Veenhof, etc. Contact: C. Bouwman, 374 Queen St. S., Hamilton, ON L8P 3T9

SUMMER
JOB MARKET

CALVINIST CONTACT's annual Summer Job Market, designed to match employer and employee, will be published for 10 weeks beginning **March 26** and ending **May 28.**

If you are looking for summer employment, send us your **FREE** listing, including your name, address, and type of employment desired.

Send your ad to **JOB MARKET,**

Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

News in Brief

Soviets raid prayer meeting

MUNICH, West Germany (EWNS) — Baptists in the Soviet village called Veliki-Kucherov gathered for a prayer meeting on February 21. It has just been learned from informed sources that before the meeting began police raided the house — sixteen were arrested, including the pastor.

Eyewitnesses say officers beat church members, twisting arms and "biting people." Some of the believers were reportedly thrown out onto the street, and sources say two boys were knocked unconscious.

Ten of the arrested were later released. But Vasili Tarasovich Turkevich, 23; Ivan Grigorevich Yakimchuk, 28; Sergei Eremeevich Burlaka, 37; Nikolai Petrovich Rusnak, 28; and Vitali Georgievich Dimyan, 22, remain in police custody. Yakimchuk has been sentenced to 15 days imprisonment for his involvement in the meeting.

Ivan Grigorich Daniluk, 44, of Chernovtsy, also remains in police custody. Daniluk, an unregistered Baptist pastor, had been released just twenty days earlier (in February), after serving a 2 1/2-year sentence.

Also, as part of an apparent nation-wide secret police (KGB) sweep, Soviet authorities sentenced two Baptists for transporting literature from a clandestine press. At a March 4 trial in Kharkov, Oleg Perebikovski was sentenced to two years imprisonment, A.A. Prutyanu was sentenced to three years imprisonment.

In late 1982 East/West News estimated that 333 Christians were in prison in the Soviet Union. In the first three months of 1982 that number has increased by almost two dozen.

"Spiritual Genocide in Lithuania"

NEW YORK, U.S.A. (EWNS) — One of Lithuania's clandestine (samizdat) journals recently published a review of the confiscated book "Spiritual Genocide in Lithuania." The author of the book, Vytautas Skuodis, received a five-year prison sentence after police took the manuscript of the work from his residence in 1979, the Lithuanian Information Centre reports.

Writing in Ausra (The Dawn) (issue no. 28), reviewer K. Svitrys says "Spiritual Genocide in Lithuania" is a serious, objective, well-argued and scholarly work.

In the review, Svitrys broke Skuodis' book down into several chronological categories. Svitrys says Skuodis began his analysis with the events of 1941 and worked his way through 1977.

Skuodis employs statistics and bibliographies to present his case, Svitrys says. There are lists, tables and other analytical material including the classification of 7057 atheistic publications and 509 atheistic brochures and books.

Lutheran churches growing in USSR

LONDON, England (EWNS) — It has not been called revival, yet. But more and more people come regularly to the Lutheran churches in the Soviet Central Asian Republic of Kazakhstan, according to Dr. Carl Mau, Lutheran World Federation (LWF) general secretary.

Mau recently visited the region and he estimates the existence of approximately 205 Lutheran congregations in Kazakhstan alone. These congregations, Mau says, have a total membership of more than 100,000. At least 60 of the Lutheran churches have registered with the government, according to a British Weekly report (March 19, 1982).

Mau says, many congregations have secured meeting places, often homes converted to churches.

While there are churches, problems continue in obtaining leadership. Even if a Lutheran in this region would choose to be trained as Lutheran pastor, there are no seminaries. Despite this, Lutheran congregations have remained essentially Lutheran in practice, Mau says.

To do this members copy hymns and the Bible by hand. And, Mau says, the traditional liturgy has been meticulously maintained.

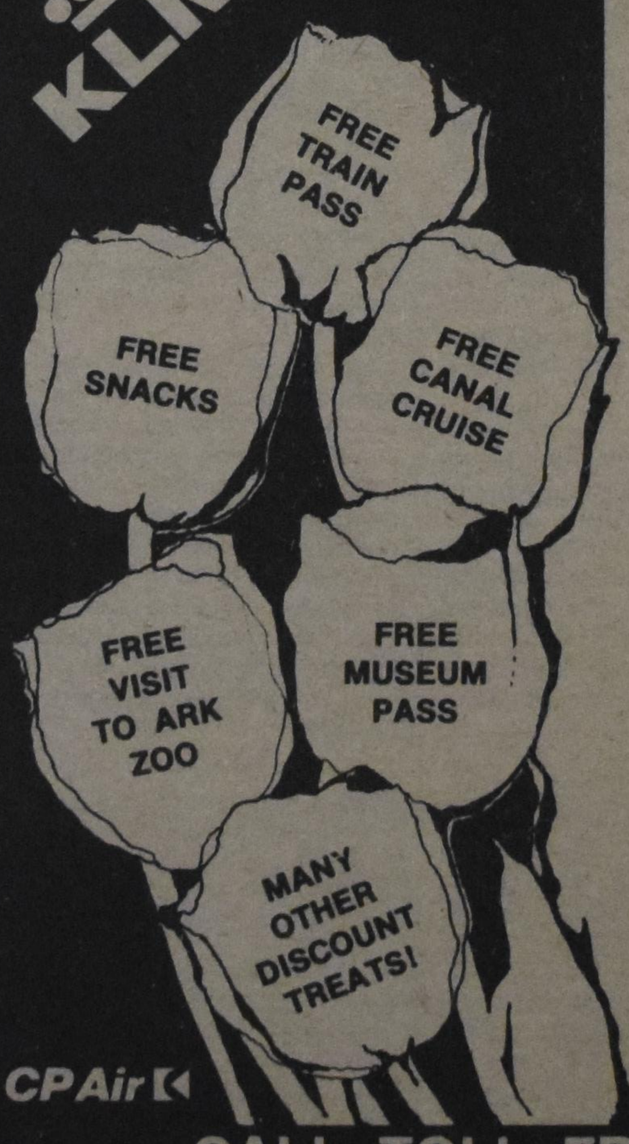
Baptists build 12 churches in Hungary

ZURICH, Switzerland (EWNS) — The Baptist Union in Hungary says it will build 12 new churches throughout the country. The government has granted building permits.

Church leaders say 1.7 million dollars will be necessary. Of this, 350,000 dollars has already been supplied from countries outside Hungary. Hungarian Christians have, themselves, donated almost half a million dollars for the projects.

There are 200 Baptist congregations with a total of 12,500 members in Hungary.

KLM



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Events

Education

Revenue Canada to provide answers needed for educational justice tax appeal

Mr. Justice Collier of the Federal Court of Canada ruled on May 3rd that in the July 6th and 7th Examination for Discovery, Revenue Canada should provide specific answers to the questions by Lyle McBurney's lawyer regarding the facts and the legal basis of the federal government's defense of its reassessments involving the tax deductibility of contributions to Christian schools.

Mr. Justice Collier indicated that if Revenue Canada's answers continue to be evasive and unsatisfactory, the Motion requesting a Court Order can be re-opened immediately.

After a morning of vigorous legal argument, Mr. Justice Collier wondered why the Federal Government has refused to give straightforward answers to tax counsel Richard Fitzsimmons' pertinent questions. Two key questions involved Revenue Canada's refusal to admit that the two Ottawa Christian schools involved are either religious in nature or provide Christian education.

The Federal Government's lawyer, Ms. Deen Olson, conceded that the demand for particulars is indeed appropriate for an Examination for Discovery. However, she made no commitment that Revenue Canada will provide the specific answers Mr. Fitzsimmons has been seeking since November, 1981.

Mr. Justice Collier indicated that if Revenue Canada refused at the Examination for Discovery to provide the particulars, it would be appropriate for Mr. Fitzsimmons to return to Court to request an Order either directing Revenue Canada to give proper answers or striking out those portions of the Government's Statement of Defence which are vague and ambiguous.

AACS Annual Membership Meeting

CELEBRATING GOD'S GOODNESS

Saturday, June 5, 1982

1:30 p.m. THE YEAR IN REVIEW
THE YEAR AHEAD

3:30 p.m. "DOES HISTORY REPEAT ITSELF?" by Dr. C.T. McIntire
Illustrated report by Dr. McIntire on his sabbatical research in India studying Hindu views of history in contrast with Western views, toward a Christian understanding of history

4:30 p.m. CELEBRATIVE RECEPTION, with opportunity to meet Aileen Van Ginkel, new Director of Development

Celebrating TEN YEARS in our building at 229 College Street
Concluding our 25th Anniversary year

LOCATION: 229 College Street, Toronto

Association for the Advancement of Christian Scholarship

H.D.C.H. Band

KNIGHTS OF MUSIC

presents a concert

in the H.D.C.H. Auditorium
Wednesday, May 26
at 7:30

Admission is $1.50 per person
and $4.00 a family

On Saturday, June 5 and on Sunday, June 6, 1982, D.V.

the Georgetown Christian Reformed Church
will commemorate

its 25th Anniversary

We cordially invite all former members to join us in celebration on Saturday at 8 p.m. and on Sunday at 9 or 11 a.m. and at 4:30 p.m. at the church auditorium on Trafalgar Road, Georgetown, Ont.

1957 ***June 19*** ***1982***

KNOX CHRISTIAN,
Bowmanville, Ont.

Calling friends, students, staff and supporters
for a day of Thanksgiving, Re-union and Re-dedication!

D.V., June 19, 1982, at 1 p.m. to 10.

- 1 p.m. at Knox: Re-union for all.
- 4 p.m. Rehoboth: Thanksgiving and Re-dedication Service, Rev. Hellinga.
- 6 p.m. Banquets, at Knox and Durham.
- 8 p.m. Fellowship evening at Knox.

Banquet: $7.50, Photobook: $7.50

Order now from:
Knox Christian,
R.R.#1, Bowmanville, Ont. L1C 3K2

SUMMERFEST
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July 10–17, 1982

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All alumni and friends of Calvin—singles, couples, families; young and old. Children's activities and babysitting provided.

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Dr. Wayne Joosse—*Self-Image, Behavior, and the Christian.*
Dr. Howard Van Till—*Exploring God's Cosmos in Space and Time.*

Meals and Housing?
All provided by the college.

Free Time?
All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and Western Michigan. A social activity each evening.

Cost?
$170 each adult; $60 each child ten and over; $30 each child five through nine; $10 each child under five; $15 for additional adjoining room for children.

Reservation or Information?

SUMMERFEST
Alumni Office
Calvin College
Grand Rapids, MI 49506

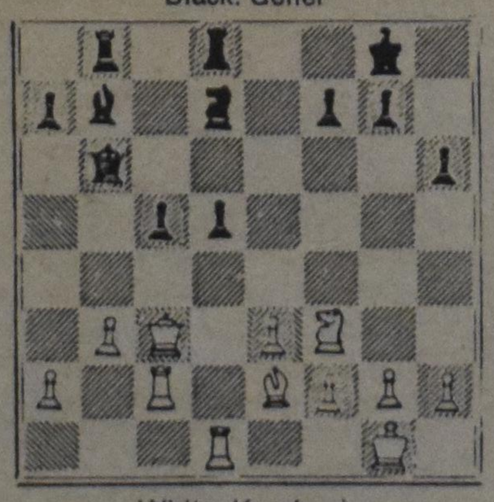
Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

Let's Play Chess

Editor: Pete Layer

GAME — Pawn Structure

Black: Geller



White: Korchnoi
Position after Black's 19th move

This position occurred in the 5th match game between the two Grand Masters in the rounds that led up to Fisher's World Championship in 1972. Black has obtained two weak pawns. They are weak because they can only be protected by pieces. White will use these pawns as targets in order to take them or gain other advantages. The game continued as follows:

White	Black
20. N-K1,	QR-B1;
21. B-N4;	Q-KN3;
22. B-R3,	R-B2;
23. N-Q3,	N-B3;
24. Q-R5,	N-K1;
25. RxP,	RxR;
26. NxR,	Resigns

White is now attacking both the Black Rook and Bishop.

IF:		OR IF:	
A) 26. ...,	R-N1;	B) 26. ...,	Q-QN3;
27. NxB,	RxN;	27. QxQ,	PxQ;
28. Q-Q8	K-B1;	28. NxB,	R-N1;
29. B-Q7,	P-B3;	29. RxP,	RxN;
30. BxN,	QxB;	30. R-Q8 and White should win.	
31. QxQ ch.,	KxQ;		
32. RxP			

White is two Pawns up.

It takes hard work to convert a positional advantage to a win. Have you often done that?

Calendar of events

May 23	Christian Reformed Church Young People of Ontario invite you to their Convention's Evening Service at 7:30 p.m.
May 26	H.D.C.H. Band, "Knights of Music", present a concert in the H.D.C.H. auditorium at 7:30.
May 26	Hollandse Dag in York Chr. Ref. Church, beginning at 10:00.
May 29	Shalom Manor's ABC sale, Grimsby, outside in the parking lot; 10 a.m. - 1 p.m. (a. anything; b. baked goods; c. crafts) soup, buns and coffee available in the outside restaurant.
May 29, June 12	The Laudate Dominum Choir of Chatham will present selections from Hymns Triumphant, which is a symphonic choral suite based on forty-two traditional hymns. The concert will take place on May 29, 1982 at 8:00 p.m. at the Strathroy Christian Reformed Church of Ontario. This same concert will also be presented in the First Christian Reformed Church of Chatham on June 12, 1982 at 8:00 p.m.
May 28, 29	25 Year Anniversary of West Edmonton Christian School. For further details see ad on page 8.
May 29	Guelph "Praise the Lord" is presenting the 4th Annual Festival of Dutch Sacred Music at 7:30 p.m. at Guelph Chr. Ref. Church, 287 Water St. A mass choir will be formed by choirs from St. Catharines, Kitchener, Waterloo, and Guelph under the direction of Mrs. J. Bakelaar. Collection.
May 30	Christian choir, "New Life", Spring concert on Sunday in the Covenant Chr. Ref. Church, Parnell Rd., St. Catharines at 8:30 p.m.
June 2	Showing of the Cross and the Switchblade, Second Chr. Ref. Church, Toronto at 7:30 p.m.
June 3	Holland Christian Homes, Brampton ON — Opening of Hope Tower and Ebenezer Centre at 11:00 a.m. Premier Davis officiating. Membership meeting at 3:00 p.m.
June 3,4	A Christian Approach to Behavioural Science. Two-day seminar sponsored by Calvin College and the Institute for Christian Studies to be a discussion of foundational issues in psychology and sociology to be held at the Institute, 229 College St., Toronto, Ont.
June 5	AACS annual membership meeting. 229 College St., Toronto; beginning at 1:30 p.m.
June 5	A repeat performance of the 4th Annual Festival of Dutch Sacred Music will be held at 7:30 p.m. at the Trinity Chr. Ref. Church, St. Catharines. Collection.
June 5,6	Georgetown Chr. Ref. Church will commemorate its 25th Anniversary at the church auditorium on Trafalgar Road.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
June 9	Hollandse Dag, Moorefield Park; 10:00 a.m.
June 12	Redeemer College annual membership meeting, Hamilton Chr. High, 1:00 p.m.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 19	Knox Christian School, Bowmanville, ON, 25th Anniversary. Reunion from 1-4 p.m.; rededication 4 p.m.; banquet 6 p.m.; evening program 8 p.m.
June 19	Knox Christian, Bowmanville, Ont. day of thanksgiving and re-dedication. From 1 p.m. to 10.
June 19	Grunneger picnic in Rockwood, Ont. (Highway 7) at 10 a.m.
June 25-27	Salem Christian Mental Health Association's Personal Enrichment weekend. Contact: Merrill Scott, 26 Burnett Ave., Willowdale, ON M2V 1V1; phone: (416) 223-7177.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4
July 5-16	SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.May28	Wed.May26	Fri.May21-10a.m.	Wed.May19-noon
Fri.June4	Wed.June2	Fri.May28-10a.m.	Wed.May26-noon
Fri.June11	Wed.June9	Fri.June4-10a.m.	Wed.June2-noon

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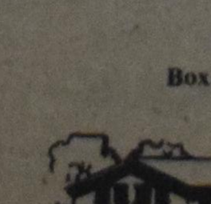
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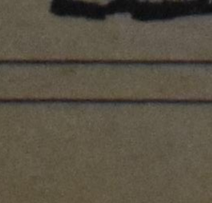
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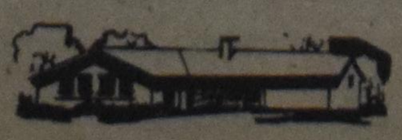

Church history

Wesley and the need for continued revival

The Radical Wesley and Patterns for Church Renewal, Howard A. Snyder, Intervarsity Press, 1980; 165 pp., $5.25. Reviewed by Rev. Arie C. Leder, Grand Rapids, MI

The author of **The Problem of Wineskins** and **The Community of the King** continues his study of the church in this sympathetic treatment of John Wesley, radical reformer within the Church of England during the eighteenth century. The book is not a biography but a study in Wesley's method of effective church renewal.

In the chapter "The Making of a Radical Christian" Snyder outlines Wesley's gradual transformation, touching his Oxford experiences, the influence of the Moravians, his break with them and the beginning of his work at the Foundry. The sympathetic treatment quotes adequately from Wesley's **Journal** so that the reader gets a first-hand glimpse of Wesley's thinking. Wesley scandalized the established clergy by associating with the poor and by insisting on a vibrant faith that expressed mercy, truth and justice. He excelled at creating and adapting structures to channel the renewal; by the end of the eighteenth century 100,000 people were organized into small groups that focussed on spiritual growth and discipline under the guidance of well-trained lay leadership.

In "Rethinking the Church" Snyder deals with Wesley's views on the church and ministry which was a synthesis of traditional anglicanism," "modified and enlivened by Wesley's own spiritual rebirth," and "his experiences at the front of a rapidly expanding spiritual movement."

In "Wesley and Radical Faith Today" he discusses a model for renewal based on Wesley's insights. He calls it a mediating model that combines both elements of the institutional and charismatic perspectives that makes room for the continual presence of a renewal movement within the institutional church without it becoming a competing movement within the church. The small group, the ecclesiola, is structurally linked to the institutional church and committed to the vitality and unity of the whole church.

Snyder is aware of the dangers of such a group but believes that the model serves as a useful hypothesis in "understanding church renewal and as a resource for those concerned or involved with renewal."

Without forgetting church history and the development of theology, Snyder capably steers the reader to consider the need for organizing the church for continuing renewal.

Evangelism

Brother Vander Bijl opens the door for many

Building in a Broken World, Brother Andrew, Tyndale/Mitchell, 1981; pb., 140 pp. Reviewed by Peter M. Jonker, Abbotsford, BC

This is another book written by the author of **God's Smuggler**, Anne Vander Bijl, a "Dutchman of Calvinistic background" as he confesses himself. This background shines through clearly in his deep respect for the Word of God, in his profession of an absolute dependence on the power, protection and guidance of the Lord in all he does, and in his insistence on the great importance of prayer in the life of the Christian.

The intent of this book appears to be primarily to open our eyes for the great needs in our present world both of Christians and of non-Christians. But it is also meant to prod many Christians into becoming actively involved in bringing the gospel to every man; and to instil the conviction that no situation is hopeless, no obstacles are too great, provided that we act in the power and Spirit of Jesus Christ.

Vander Bijl uses Nehemiah to demonstrate how God, through one man of prayer and of faith, brings the entire group of Israelites in Jerusalem to a decisive action in rebuilding the city, in spite of severely hostile opposition, and in doing so, Vander Bijl shows a clear insight in the historically redemptive significance of this restoration by stressing God's plan to bring Jesus Christ into this world as the Saviour of mankind.

Brother Andrew and his many co-labourers have penetrated numerous communist countries and many headquarters of rebellion with the gospel of peace. Since he knows what he is talking about, he is a Christian worthy to listen to. It is heartwarming to read about the marvellous ways the Lord is using the labours of his operation "Open Doors."

If you don't want to be disturbed in your false rest in a comfortable pew, don't read this book. If you don't mind to be challenged by the Word of God as it is meant also for today's self-destructive world, make sure that you don't miss it.

Cults

The Sikhs among us

Thinking about Sikhism, W. Owen Cole, Trinity Press, 1980; 64 pp., $11.20. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

The Sikhs are no longer limited to the Indo-Pakistan sub-continent, although most of them still live in the Punjab province of India. For a number of reasons many Sikhs have become immigrants and have gone to such countries as New Zealand, Australia and Canada. Britain's Sikh community, at about a quarter of a million, is the largest outside of India. But the Sikhs have not always fared well as immigrants. They have been ridiculed at times or victimised — at least in their own eyes — for wearing the turban.

The Founder of the Sikh religion is Guru Nanak (1469-1539). The Sikh's holy book is called the Guru Granth Sahib. Sikh's claim that their faith has come from "the one God who is beyond time and who has revealed himself through the Vedas and other scriptures as well as such figures as Moses, Muhammad, and Jesus."

The emphasis in the book is upon the spiritual aspects of Sikhism, its practices, teaching, public worship and private devotion. The book is part of the World Religion series edited by Raymond F. Trudgian, Principal Lecturer and Head of the Religious Studies Department, West London Institute of Higher Education, Isleworth, Middlesex, England.

Sikhism is meant as a text for teachers and students alike. A helpful book for anyone who wishes to learn more about Sikhism. But this slender volume of only 64 pages is grossly overpriced.

Devotions

Challenge to commitment

Take Hold of the Treasure: Life in the Christian Faith, Leonard Griffith, The Anglican Bookcentre; 1981; pb., 126 pp., $5.95. Reviewed by Peter Sluys, Salmon Arm, BC

The author's aim is to present the evangelistic message of salvation to a new generation of young people who want to explore the faith which their parents have rejected. He has superbly hit target. He fascinatingly explores, clearly explains and vividly describes why Christ is the source of salvation, the treasure ready to be received and enjoyed as God's provision in our maligned world and broken relationships. The 15 chapters of the book are actually 15 low-key sermons, the sort you don't fall asleep with. He challenges to total commitment to God's best, Jesus Christ.

The book is divided into three sections entitled: "Why not the Best?", "The Best Is the Greatest," and "The Greatest Is Forever." His finest is the chapter: "The Love That Never Separates," a beautifully rich and striking exposition of Romans 8:38,39.

I would love to see the young adult generation particularly read and share responses to this book.

Dr. L. Griffith is well known in Ontario as an outstanding preacher and lecturer. For six years he was minister of the City Temple in London and is now priest associate at St. Paul's Anglican Church, Bloor St., Toronto and teaches at Wycliffe College.

Read a book.